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— *mala opinio bene parta delectet* —

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Racial Discrimination and the Conservative Outlook

By NATHANIEL WEYL

Let me make a few preliminary points. I note that I am to discuss¹ *racial discrimination*. The noun has become pejorative in recent usage, yet there is no such implication in its meaning. The *Oxford English Dictionary* defines *discrimination* as “the perceiving, noting, or making a distinction or difference between things; a distinction (made with the mind or in action)”.

Without discrimination, we can neither analyze nor evaluate. To discriminate between truth and falsehood, right and wrong, the beautiful and the ugly is essential to science and to civilization. This is recognized in such archaic expressions as “a person of discriminating taste”. Unwise or unjust discrimination is pejorative just as is unsound judgment and deliberate immoral conduct. But to condemn discrimination *per se* is equivalent to condemning all judgment, evaluation, preference, acceptance and rejection.

My second general point is that I take it we are not considering the problems of the coexistence of members of different races in the abstract. For the problem to be significant, two conditions are necessary:

1. The dominant race must regard the subordinate one as alien or unassimilable;
2. The subordinate race must be numerous or powerful enough to constitute a problem.

Thus, discrimination against American Indians is not a major problem for white America because the Indians are quantitatively unimportant. Americans of Japanese and Chinese extraction constitute no problem, either in Hawaii or elsewhere, nor do they face much invidious discrimination. This is primarily because they have made an extraordinarily successful adaptation to American mores and institutions and because they have contributed far more than their share to the American creative élite.

The case of the Negro is otherwise. From the inauguration of President Washington in 1799 to the New Deal, there was an American consensus concerning the Negro. This is a point that Professor William Marina and I show in our book *American Statesmen on Slavery and the Negro*.

We argue that the conventional view of irrepressible conflict

¹ This paper was first given as a talk to the Regional Meeting of the Philadelphia Society in Atlanta, Georgia, on 21st November 1970.

between the slavocratic ideology of Calhoun and the egalitarian visions of the Abolitionists does violence to American history. We consider both these positions minority opinion, made dominant briefly by the dialectic of clashing fanaticisms.

The broad consensus opinion of both leaders and people was to oppose both the institution of slavery and the presence of the Negro. The conviction that the Negro was unassimilable and should not be granted citizenship was almost universal. The African slave trade was detested because it brought more Blacks into the United States. The free Negro was harshly persecuted to drive him out of the communities where he attempted to settle.

Such statesmen as Thomas Jefferson, James Madison, Henry Clay and Abraham Lincoln, to name only a few, urged that the Negro be both emancipated and immediately deported. "We have the wolf by the ears," Jefferson declared, "and we can neither hold him, nor safely let him go. Justice is in one scale and self-preservation in the other." He wrote in his *Autobiography*:²

Nothing is more certainly written in the book of fate than that these people are to be free, nor is it less certain that the two races, equally free, cannot live in the same government.

In an address to a colored delegation to the White House on 14th August 1862, Lincoln urged that they take the leadership in colonizing the American Negro population in Panama. "I think your race suffers very greatly, many of them, by living among us, while ours suffers from your presence," he said. While "the aspiration of men is to enjoy equality with the best", in the United States "not a single man of your race is made the equal of a single man of ours". He would not discuss this and could not change it even if he so desired. "But for your race among us," Lincoln added, "there could not be war, although many men engaged on both sides do not care for you one way or the other."

The Emancipation Proclamation made colonization, the (allopatric solution to the race problem, chimeric. Spatial separation being ruled out, *post-bellum* America maintained subordination of the Negro and the strict regulation and minimization of interracial contacts through the Jim Crow system. This barred a whole matrix of relationships, deprived the Negro of basic constitutional rights, and punished sexual contacts which threatened the ethnic integrity of the ruling race by terror and lynching. Unlike slavery, this new *de facto* system of segregation and subordination was administered, not by the patrician South, but by the masses. Where slavery had involved responsibility on the part of the master and paternalistic concern for the welfare of the

² Thomas Jefferson to John Holmes, 22nd April 1820.

slave, the new system entailed no responsibility and total unconcern. The old way was predicated on *noblesse oblige*, the new way on animosity.

The leading intellectuals and American statesmen of the first century and a half of the Republic deplored the Negro's presence and deprecated his ability. Among others, Jefferson, Madison, Clay and Lincoln believed Negroes to be mentally and morally inferior to the Whites. The Abolitionists held similar views. Thus, Charles Sumner called them "moving masses of flesh, unendowed with anything of intelligence above the brutes"; Thaddeus Stevens thought those he knew "not qualified to vote"; Ralph Waldo Emerson believed them degraded because of "sin"; William H. Seward found them "a foreign and feeble element . . . incapable of assimilation"; Theodore Roosevelt voiced the judgment that "as a race and in the main they are altogether inferior to the whites". Taft thought them destined "to be a race of farmers first, and all the time". Woodrow Wilson believed they were childlike and better off under slavery. The labor historian, John R. Commons, thought the Negro to be "indolent and fickle" and Charles Francis Adams Jun., after visiting sub-Saharan Africa, urged that a free society must consist of "homogeneous equals" and that the Negro, therefore, should be denied citizenship. Descending to the gutter movements of proletariat discontent, the American Socialist Party, during the only period when it was a mass movement, urged a racially segregated socialist America and officially termed³ the Negroes "lynchable human degenerates".

After the brief optimistic era of Reconstruction, disillusion with the emancipated Negro's political and economic performance became widespread. The general negation of racial equality of rights that followed has been attributed by liberal historians to such factors as an evil conspiracy by Southern Bourbons, disgust at the Negro's readiness to sell his vote, and the benighted character of Southern poor Whites.

Without wholly repudiating any of these suggested causes, I should like to suggest that a more fundamental divisive force is the character of the modern nation.

Nation is defined in the *Oxford English Dictionary*, the ultimate literary and scholarly authority on English speech, as "an extensive aggregate of persons, so closely associated with each other by common descent, language or history, as to form a distinct race or people, usually organized as a separate political state and occupying a definite territory". The root of *nation* is

³ "Report of the Meeting of the National Quorum of the Socialist Party, November 1903," *The Chicago Socialist*, 28th November 1903.

nasci, meaning to be born, thus indicating the key rôle of lineage in nationality.

The Negroes lack common descent with European settlers. Their history has little in common with that of England. The institutions of the Negro and Caucasian races are dissimilar. Even Negro speech is about as different from English as, say, Catalan from Spanish. The basic ingredients of common nationality appear lacking.

Historically, have widely different races successfully coexisted on the basis of full and equal citizenship in a free society? The answer I believe is seldom, if ever. Multiracial societies normally rest on subordination. An extreme case is India where the word for caste, *varna*, means color. Over the centuries the proliferation of occupational taboos has clouded the underlying situation but the foundation of the system, as Darlington observes, was the desire of the conquering Aryan element to bar miscegenation and regulate contact with the subjected darker peoples of India.

Religions and priesthoods have historically played a major rôle in keeping races and subraces apart. Priesthoods devise and enforce breeding barriers. Few people seriously believe any more that the Jews were prohibited from eating pork and shellfish because of rabbinical insights about public health. The point was simply that people who cannot eat together seldom sleep together. If the priesthoods prohibited a great deal of outmarriage, they also imposed taboos on excessive endogamy as the elaborate Catholic rules against incest during the Middle Ages testify.

Ethnic separation was often efficaciously imposed even in the absence of priesthoods. The gypsy separation from European society is an example. In Islam, which has no true priesthood, acceptance of slave girls in the harems broke down racial barriers among the upper classes. A powerful countervailing force was widespread castration of Negro slaves. In Berber society the solution arrived at was a white ruling class, a black slave class and an intermediate class produced by hybridization between the first two. Examples of variant solutions could be indefinitely multiplied. The general rule is that the conquering ethnic element either exterminates the conquered or subordinates it. In the second instance the subordinate element is prohibited from interracial breeding which might affect the racial purity of the dominant element; it is excluded from specified high status occupations, and other interracial contacts are minutely regulated.

Tribal genocide and expulsion of European and Asian minorities from some of the newly hatched African states suggest the fragility of tendencies toward supra-tribal, let alone supra-racial, nationhood. An area in which the multiracial nation seems viable is Latin America. Here, however, the social structure is

✓ tacitly based, to a significant degree, on subordination of the Indian and Negro races, and on a complex gradation of ethnic status.

I have alluded to some of these historic aspects of the problem in the belief that conservatives should be concerned with man and society as they are, rather than with natural rights concepts of what they should be. The conservative should dream, but his dreams should be predicated on reality.

✓ In such places as Surinam attempts to create multi-racial states have led to a party system in which the parties are ethnic and often centrifugal to such an extent that they seek to destroy the national framework. The racial bond is often regarded by its members as primary; the national bond as secondary. The total refusal of Palestinian Arabs to accept the state of Israel, even though self-interest dictates that they do so, is a tragic case in point.

✓ In the United States the record now stretches over two centuries, almost exactly bisected by a civil war that many thought would reduce racial strife to inconsequential dimensions. The fact of the matter is that, after an historically unprecedented effort by the white majority to raise the Negro to his level, one spanning a generation and costing tens of billions of dollars, the conflict seems more irreconcilable than at any time in our history. ✓ The more the Negro is offered, not merely equality but preferential treatment, the more virulent seems his discontent. To the amazement of the liberals, articulate Negro spokesmen have become increasingly violent and committed to the destruction of a society which has offered their race more material well-being and educational and advancement opportunity than it could get anywhere else on earth. The more the Negro is advanced by hothouse treatment and governmental favoritism, the more he rejects the community of American nationhood in favor of that of racist *negritude*.

Are there any sound biological reasons for the perseverance of race as one of man's most fundamental building blocks, as a community which successfully claims the allegiance of its members even where self-interest and indoctrination point in an opposite direction? I believe there are.

Left wing academic propagandists such as Gunnar Myrdal have popularized the belief that mutual avoidance by different races is "prejudice"; that this "prejudice" has no basis in reality and is merely evidence of the psychopathology of those afflicted by it.

In the animal kingdom the integrity of species and races is maintained by breeding barriers. Whether the races be allopatric

or sympatric, these breeding barriers are both physical and psychic. Thus, a lion can be cajoled into mating with a tiger, if no lioness is around, but he will do so listlessly. *Ligers* and *tions*, as these particular hybrids are called, require for their creation either an absence of conspecific mates or an artificially created laboratory environment. The biological reason for this is the necessity for preserving stability in species, as a successful adaptation to econiche and habitat, and in race, as subspecies or emergent species. The forces for variation must be free to operate in evolution, but so must the forces for integrity of species: else evolutionary variation would be mere chaotic change.

In man, a variety of obvious breeding barriers between races exist, such as differences in the size of genitalia and in body odor. Thus, prostitutes in Japan used to be medically classified into those who could have intercourse with Caucasian males safely and those who could not. Another example is the racial survival of the Pygmies, which has been attributed by anthropologists to the fact that their body scent is acutely repugnant to the noses of all their neighbors.

✓ The most potent psychic interracial breeding barrier is that the man or woman with a healthy psyche tends to have strong self-love and self-esteem. Desiring to produce progeny in his own image, he generally chooses a mate resembling him physically, emotionally and mentally. (The adage that ageing married couples grow to look alike is a misconception of this tendency. The partners probably chose each other because of a resemblance which becomes increasingly apparent with age, since senescence obliterates secondary sexual characteristics.)

If this analogy with the rest of the animal kingdom has merit, then the desire of races and subraces to form enclaves or communities of their own is entirely natural. Its reproductive implications are obviously related to that self-love which is a precondition of the strong ego and of mental health. The preference for a community of people of similar physical appearance, background, traditions, mores, emotional reactions, habits of thought and convictions, is also understandable. Liberals may consider the fact that many Italo-Americans live in "little Italies", many Jews in "golden ghettos" and many Chinese in Chinatowns as evidence that ours is a depraved racist society. Sociologists, whose arrogance is matched only by their fundamental ignorance, should remember that the cities of most ancient civilizations were similarly stratified into the voluntarily separate districts of their component ethnic, national and religious subgroups.

Many liberals — and most socialists, fascists and communists — are attracted by John Locke's notion of the mind as *tabula rasa*, an empty slate on which the hand of authority

can write whatever it pleases. Mankind is held to be a homogeneous substance. The unique importance of the human individual is considered a fallacy inherited from the ages of religious faith. The manifold differentiations of mankind into races and linguistic affiliation, the gradations of status, descent, aptitude, interest and talent are deemed relics of a parochial outlook. To the conservative, however, human individuality and the diversity and complex articulation of the social order give life much of its savor.

Someone once said that those who refuse to learn from history must re-experience it. That is true. It is also true that one cannot copy the solutions of history, for the past is not the present, nor is the present the future. In the present area of accelerating change in all parameters and aspects of human existence, slavish imitation of past solutions is particularly inappropriate.

The problem of Negro-White co-nationality would have been difficult under any circumstances because of race difference and because of the bitter heritage of slavery. The additional factor which makes the problem virtually insoluble is the persistence of massive differences in the observed intelligence of the two races.

I know it is fashionable in some circles today to downgrade both intelligence and intelligence test scores. The latter are a reasonably accurate measure of one's ability to grasp and solve the problems posed by science, the professions, administration and all the command and semi-command echelons of a complex society. To say that the tests measure ability to function in a bourgeois world is rather absurd. They are tests which Aristotle, Burke and Lenin would all have passed with flying colors. They are, in short, about as good predictors as we have of the capacity to do the mental work essential to every civilization which relies on rational thought — whether it be monarchist, free enterprise, socialist, fascist, communist or what have you.

Some sociologists have made the point that "ghetto-dwellers" would probably do much better than White middle-class students on a test adapted to survival in their environment. This is true, but pointless. In the Soviet and Nazi concentration camps the common criminals survived, where some of the outstanding minds and noblest spirits of the time perished. Do we live in a world so devoid of moral values that we equate the ability of the unknown thief who stole the bread Anne Frank needed to survive (and thus proved himself "more intelligent" by a practical "I.Q. test for ghetto-dwellers") with the author of the *Diary*?

Unfortunately, despite a spectacular improvement in his material standards, leisure, educational opportunities and chances for advancement over the past forty years, the Negro has not

narrowed the intelligence gap separating him from the White population since the First World War period. In fact, Arthur Jensen, William Shockley and, more recently, Professor Travis Osborne of the University of Georgia, have presented evidence that it is widening.

The most comprehensive and recent study available is the mental-test scores of all males who enlisted or were inducted into the American armed services in 1968. Of the two million men who appeared for induction, 31.9 per cent of the Negroes and 6.5 per cent of the Whites failed the mental tests. They fell into a group so low that they were deemed hopeless military material. Of the survivors, 58.9 per cent of the Negroes, but only 18.0 per cent of the Whites, fell into Group IV, which is mentally inferior. Thus, about three-fourths of the Negroes, as against about a fifth of the Whites, were in the subnormal to retarded categories. Over 42 per cent of the Whites passing the mental test, but only about 7 per cent of the Negroes passing the test, were in Groups I and II, very superior and superior. There were proportionately about twenty times as many Whites as Negroes in the Group I category — and this is by no means a genius measure; it is even lower than the qualification for Mensa membership.

Compare these results, or those for the past decade if you prefer, with the First World War comparative Negro and White scores and it becomes fairly clear that the Negroes have lost ground in relation to the Whites in respect of psychometric intelligence. I do not wish to discuss here whether this difference is genetic or environmental in origin. The practical point of importance is that, since a generation of Herculean public and private effort to raise the Negro's status has done nothing to lessen the gap, we can assume that it is going to remain with us and continue to be central to the problem of race relations in the United States.

I should like to turn now to the question of policy, of what should be done. If the option were open, few White Americans would today wish to open our gates to the 20 million Negroes now in the country. But this has happened. Obviously, colonization and imposed subordination by law must be ruled out. The Negroes are American citizens. There is no room in our system for sub-categories of citizens with inferior rights.

One approach is that represented by the ultra-liberal ideology on race. It presupposes that race differences are superficial and that no innate mental differences of consequence exist. To combat "prejudice", governmental action is urged to compel interracial association regardless of the wishes of either ethnic group. White and Black children are forced to mix in the same schools and

live in the same neighbourhoods. On the theory that any superior position enjoyed by the Whites is due to prejudice and unfair advantage, governmental action of a compensatory sort is taken to bring the Negro up to the White level. This means denying scholarships, appointments, jobs and promotions to the best qualified applicants if they happen to be White. To the extent that race quotas rather than ability determine promotion, American science, technology, medicine, the professions, government and business leadership must suffer.

In education the stress is on hardship, not on ability. The best educational resources of the nation are squandered on mentally below-average children of both races whose potential is so low that they can contribute little or nothing to our society. The intelligent students, forced into the strait-jacket of this slow-motion educational system, find that the schools shackle their minds. Many acquire a profound antipathy to formal education; many become dropouts; still others develop revolutionary resentments. The gifted have become the orphans of American public education. The nation is engaged in squandering and stultifying its most promising human resources. If this were a deliberate effort to yield intellectual leadership to the communist world no more suicidal course could be suggested.

Let me add that on such fundamental matters Nixon represents no improvement over Johnson or Kennedy. The largesse of government jobs goes to Republicans. All that remains unchanged is wrong-headed policies which may destroy the nation.

Some conservatives today advocate developing a parallel system of private education through the voucher system. Yet, in defending it, such spokesmen for the conservative view as Bill Rusher vie with their liberal opponents in trying to show that it will mean more educational concentration on the disadvantaged. This is the tactic of expediency. Yet, unless the real problem is faced — that of the educational disinheritance of those superior minds which form the leaven and hope of every society — nothing is gained by such discussions.

A second profoundly adverse consequence of our educational policy is alienation. The more the policies of race favoritism and enforced interracial association are applied, the more apparent and militant is Negro rejection of American society. When masses of academically and mentally unqualified Blacks are pushed into the universities they are humiliated by failure and angered by rejection. This creates a racist, revolutionary element which demands the destruction of all academic standards and sometimes the destruction of the academy as well. When frustrated, it turns to mob violence, arson, terror and murder.

Negro alienation from American society has reached

unprecedented proportions. This alienation is correlated with an increased association and competition between the two races forced upon them by doctrinaire bureaucrats.

The suggested alternate policy is simple and consonant with the traditions and principles of American society.

Government should continue to act to ensure that no citizen is denied his civil rights or access to public schools, public office or any other governmental facility because of race.

In private areas, individuals should have the right to associate or refuse to associate with anybody they please without interference by governmental authority. This applies to marriage as well as to other forms of association. Individuals may deplore increasing trends toward Negro-White marriages either because this may diminish the production of children of high intelligence or for other reasons. Even those conservatives who deprecate the trend should feel obligated, however, to defend the right of the individuals to choose their own spouses.

Racial mixing in the schools, neighborhoods and residential complexes according to bureaucratically prescribed formulas is an abuse of governmental power. It is the business of the state to see that people are not deprived of their rights because of their race. It is not the business of the state to prescribe how they should be mixed in relation to their race.

Favoritism in governmental appointment, promotion, scholarship or entry into any educational institution on the basis of race is a violation of the Fourteenth Amendment. It should be outlawed. Any compensatory advantages given Americans because of an unfavorable economic, social or educational environment should apply to all persons so handicapped, and not merely to those racially so handicapped.

Government should endeavor to enforce equality of rights and equality of opportunity. It should not try to legislate equality of rewards. In our society, rewards are supposed to be proportionate to contributions. Those who achieve more, should receive more.

These suggestions presuppose a return to those traditional values of an open and free society which were once such a vital element in the American dream. Contemporary governmental policies, involving racial quotas and official ethnic discrimination, are more reminiscent of Czarist Russia, Nazi Germany and the Soviet Union than of the free world.

As Theodore Roosevelt, an unjustly neglected spokesman of American conservatism, put the matter in 1901:⁴

⁴ Hermann Hagedorn (editor), *The Memorial Edition of the Works of Theodore Roosevelt*, New York, 1923-26, Vol. XXIII, p. 192.

I have not been able to think out any solution to the terrible problem offered by the presence of the Negro on this continent, but of one thing I am sure, and that is that, inasmuch as he is here and can neither be killed nor driven away, the only wise and honorable and Christian thing to do is treat each black man and each white man strictly on his merits as a man, giving him no more and no less than he shows himself worthy to have.

Estyn Evans Appeal Fund

After 40 years as head of the Department of Geography at Queen's University, Belfast, Professor E. Estyn Evans relinquished the Chair in 1968 to take up a personal Chair in Irish Studies. In 1965 he was appointed Director of the University's newly founded Institute of Irish Studies. At the end of the 1969-70 academic year he retired from his Chair.

To mark this long and distinguished service and also the affection in which he was held by his colleagues, students and friends, it is proposed to establish an *Evans Fund* to finance an *Estyn Evans Lecture* to be given periodically in Queen's University on a subject perpetuating his interests, and an *Estyn Evans Prize* to be awarded annually in the Department of Geography, Queen's University. The target is a capital sum of at least £2,500 (\$6,250).

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Carbon-14 and the Prehistory of Europe: A Review of the Revised Data

By DONALD A. SWAN

For many years the writings and views of the late V. Gordon Childe have dominated thinking in Britain and America on the prehistory of Europe. Dr Childe, who was the first Lord Abercromby, Professor of Prehistoric Archaeology and later Professor of European Archaeology at the University of London, was the author of *The Dawn of European Civilisation* (1951), *The Danube in Prehistory* (1929), *The Aryans: A Study of Indo-European Origins* (1926), *The Prehistory of European Society* (1958), *Prehistoric Migrations in Europe* (1950), *Prehistoric Communities of the British Isles* (1940), *New Light on the Most Ancient East* (1935), *et al.* In his view most of the major cultural advances in ancient Europe came about as the result of influences from the early civilizations of Egypt and Mesopotamia. Agriculture, metallurgy, writing, even styles of art and burial customs were supposedly developed in the Near East and then slowly diffused to "barbarian" Europe.

On the other hand, the great German archaeologist, Gustav Kossinna, adopted a "long chronology" in reconstructing the prehistory of Europe, which reversed the direction of the diffusion of many cultural traits. Dr Kossinna, who was Professor of German Archaeology at the University of Berlin, was the author of *Ursprung und Verbreitung der Germanen* (1928), *Die deutsche Vorgeschichte* (1934), *Der germanische Goldreichtum in der Bronzezeit* (1913), *Die Indogermanen* (1921), *Germanische Kultur in I. Jahrtausend nach Christus* (1932), *Altgermanische Kulturhöhe* (1934), *et al.* He was also the founder and for many years the editor of both the archaeological journal *Mannus: Zeitschrift für Vorgeschichte* and the archaeological series *Mannus Bibliothek*. The latter, which by 1945 had grown to 73 volumes, is an encyclopedic collection of works on the prehistory and early cultures of Europe. In addition to Dr Kossinna, some of the leading archaeologists and prehistorians in Europe contributed works to this project, including Dr Georg Wilke, Dr Walther Schulz, Dr Ernst Wahle, Dr Hans Hahne, and Dr Julius Andree from Germany, Dr Nils Åberg, Dr Oscar Almgren, and Dr Eric von Oxenstierna from Sweden, Dr Jozef Kostrewski from Poland, and Dr Constantin Diculescu from Rumania.

In his outstanding volume *Die deutsche Vorgeschichte*, Professor Kossinna contended that the megalith chamber tombs originated in northern and western Europe and were later diffused from Portugal along the Mediterranean coast to South-west Asia, that the horse was first domesticated by the eastern North Indo-germanic peoples, and that there is evidence of the early appearance of writing (*Schriftzeichen*) in neolithic western Europe. Furthermore, bronze was first employed in Europe not Asia, with the first bronze industries appearing in Spain and southern England. Finally, the iron-technology of southern Europe was found to be not much older than that of northern Europe.¹

In choosing between these alternative systems of reconstructing the prehistory of Europe, the dating of the first appearance of various cultural traits is of critical importance. Even Childe in his *The Dawn of European Civilization* conceded that "... for earlier periods the adoption of a long-chronology has disconcerting results. . . . The spread of megalithic tombs must be reversed so that Minoan tholoi and even Egyptian mastabas become final elaborations of architectural forms created in the barbaric west or north."²

Prior to 1949 prehistoric Europe was dated by relating it "to the dated civilizations of the Near East". For example, written records from the historical civilizations of Egypt and Mesopotamia, some of which describe astronomical events, can be extended "back to B.C. 1900." The Egyptian "king lists" can then be used to "build up a chronology that goes back . . . to B.C. 3000." Thus, the appearance of metallurgy and various artistic products in the Balkans was attributed to cultural contacts with the Aegean. On the basis of dated Egyptian imports in Crete, these skills were considered to have first appeared in the Aegean area around B.C. 2500 and then later diffused to southern Europe.³

In 1949 Dr Willard Libby developed a method of dating objects from the distant past that appeared to provide an objective answer to the problem of relative dating — the carbon-14 method. Carbon-14 is a carbon isotope whose atoms are produced by the absorption of neutrons released by the impact of cosmic rays on various atoms in the upper atmosphere. This carbon-14, which is radioactive, is absorbed by living matter. Upon death the radioactive elements decay in a regular manner.

¹ V. Gordon Childe, *The Dawn of European Civilization*, Alfred A. Knopf, New York, 1951, p. 335.

² Gustav Kossinna, *Die Deutsche Vorgeschichte*. Mannus Bibliothek No. 9, Curt Kabitzsch, Leipzig, 1934.

³ Colin Renfrew, "Carbon 14 and the Prehistory of Europe", *Scientific American*, Vol. 225, No. 4, October 1971, pp. 63-75.

In this case carbon-14 has a half-life of $5,568 \pm 30$ years. Thus, by measuring the amount of carbon-14 remaining in a sample of organic matter — which is determined from the ratio of carbon-14 to the non-radioactive isotope carbon-12 — and knowing the half-life of the radioactive isotope, it is possible to calculate “how long the decay process has been going on and therefore how old the sample is.”

In the years following 1949 the carbon-14 method was widely applied to dating samples from archaeological sites throughout the world. For Europe the carbon-14 dates “tallied fairly well with those built up by the ‘typological method’ back to about B.C. 2500.” In the Near East, however, the first appearance of farming villages — termed the Neolithic Period — was found to date back as early as B.C. 8000, rather than the B.C. 4000 previously assumed. In any event, these age changes did not alter the pattern of Near Eastern primacy.

On the other hand, a number of puzzling results began to emerge from the carbon-14 dating process. First, “Egyptian objects historically dated to the period between B.C. 3000 and B.C. 2000 consistently yielded carbon-14 dates that placed them several centuries later.” Second, the carbon-14 dates for the European megalith tombs yielded considerably earlier dates for the tombs from western Europe than for those from southern Europe. Some of the corbeled tombs from Brittany in France, for example, proved to be earlier than B.C. 3000. Third, the Vinca culture in Yugoslavia — which possessed copper metallurgy and showed a high level of artistic ability in the creation of sculptured figurines — gave “carbon-14 readings as early as B.C. 4000.”

By the 1960s, however, a new method of dating archaeological objects was developed which could provide a reliable check of the carbon-14 method. This was the science of dendrochronology — or tree-ring dating — based upon the annual growth rings found in all living trees. Since some trees such as the Californian bristlecone pine are more than 4500 years old, it is possible to build up a highly accurate chronology extending back in time several thousand years. Dr Charles W. Ferguson of the University of Arizona has used tree-ring sequences from many bristlecones to construct “a continuous absolute chronology reaching back nearly 8200 years.”

Comparison of wood samples dated by both the tree-ring and carbon-14 methods revealed major discrepancies. Up to B.C. 1500 the divergence between the two methods does not amount to much. However, before that time “the difference becomes progressively larger and amounts to as much as 700 years by B.C. 2500.” The carbon-14 dates are all too young.

The reasons for these discrepancies are not yet known with

certainty. However, dating by the carbon-14 method was based on the assumption that "the rate of production of carbon-14 in the atmosphere, and hence its proportion in all living things, had been constant over the past 40,000 years." It now appears that this is not so. Fluctuations in the rate of carbon-14 production may have resulted from climatic changes or variations over time in the strength of the earth's magnetic field. Consequently, Dr Hans Suess, of the University of California at San Diego, has devised a calibration curve based upon 300 tree-ring samples which can be used to correct and modify the carbon-14 dates.

The effect of this revised system of dating upon the interpretation of European prehistory has recently been explored by Dr Colin Renfrew in an excellent article entitled "Carbon-14 and the Prehistory of Europe," which appeared in the October 1971 issue of *Scientific American*. According to Dr Renfrew, who is Senior Lecturer in Prehistory and Archaeology at the University of Sheffield, England, "the revision of carbon-14 dates for prehistoric Europe has a disastrous effect on the traditional diffusionist chronology". Thus, "the dates for Europe as a whole have moved back in time, and the old diffusionist view of links connecting Europe and the Near East is no longer tenable". The effect of the revised chronology upon the relative sequence of cultural development in ten regions of Europe and the Near East is shown in Table I.

Archaeologists now find that important elements of the European Bronze Age antedate the achievements of the Mediterranean cultures that supposedly influenced them. The world's oldest known stone buildings are now considered to be the megalith tombs of Brittany. Dr Renfrew concludes that "megalith chamber tombs were being built in Brittany earlier than B.C. 4000, a millennium before monumental funerary architecture first appears in the eastern Mediterranean and 1500 years before the raising of the pyramids. The origins of these European burial customs and monuments have to be sought not in the Near East but in Europe itself". The stone temples of Malta are now considered to antedate those of Egypt and are viewed as "unique, local creations: the oldest freestanding stone monuments in the world".

Stonehenge in England is now regarded as an independent, local creation which is several centuries older than B.C. 1500. This certainly rules out the hypothesis that Mycenaean craftsmen were the architects of Stonehenge. Furthermore, Dr Alexander Thom, Professor Emeritus of Engineering Science at Oxford University, finds that the stone rings and alignments of standing stones of Stonehenge and other stone monuments throughout Bronze Age

Table I
The Relative Sequence of Cultural Development in Ten Regions of Europe and the Near East (4500-1500 B.C.)¹

Years B.C.	Egypt	Assyrian	Balkans	Italy	Mesita	Iberia	France	British Isles	North Europe
1500	Dynasty XVIII	Mycenae Middle Bronze Age	Füzesabony	Polada	Tarxien Cemetery	El Argar		Middle Bronze Age	Bronze Horizon III
2000		Early Bronze Age	Nagyrev			Beaker	Early Bronze Age	Stonehenge III	Horizon II Horizon I
2500	Pyramids	Lerna III			Tarxien		Beaker	Stonehenge I	
3000	Dynasty I	Troy I Early Helladic I		Remedello			Saint-Oise-Marne Culture	New Grange	Middle Neolithic (Passage Graves)
3500		Final Neolithic			Ggantija			Neolithic	Trichterbecker "A"
4000	Gerzean		Late Guedinitsa	Lagozza	Zebbug		Late Passage Grave		
4500	Amratian	Late Neolithic	Late Vinca Early Vinca	Chiozza	Red Scarba	Early Almerian	Early Chassey	Early Neolithic	Ertebølle

¹ Colin Renfrew, "Carbon 14 and the Prehistory of Europe," *Scientific American*, Vol. 225, No. 4, October 1971, pp. 63-75.

Britain and France were laid out “to accuracies of one part in two thousand”. Professor Thom concludes that “many rings and alignments have important astronomical sighting lines”, which could have been used to maintain “an accurate calendar dividing the years into 16 more or less equal parts” and to predict eclipses.⁴

Finally, the figurines of the Vinca culture “now have dates earlier than B.C. 4500”. This revision of dates shows that “in the Balkans there was a flourishing tradition of copper metallurgy, including such useful artifacts as tools with shaft holes, before metal production was well under way in the Aegean”. Dr Renfrew concludes that “metallurgy may have been independently invented in the Balkans, and possibly in Spain as well”.

Thus, the revision of the dating of objects in early Europe has transformed “our picture of what happened in prehistoric Europe and of how Europe developed”. Dr Renfrew notes that “in the past we have completely undervalued the originality and the creativity of the inhabitants of prehistoric Europe”. He adds that European archaeologists have to find “an explanation in European terms for what took place in Europe”. Dr Renfrew’s article in *Scientific American* on the subject is an excellent introduction to the shift in views on the prehistory of Europe which has resulted from the revised dating system. The paper is marred only by an unnecessary and erroneous criticism of the work of Dr Gustav Kossinna.

⁴ Robert C. Cowen, “Europe’s Bronze Age Happened Earlier than they thought”, *The Christian Science Monitor*, 14th June 1971, p. 9.

The Basic Rectangle of the Mandible in Species and Racial Relationships

By R. GAYRE OF GAYRE

The present writer, arriving at his conclusions from an ethnological approach rather than from any other, shares the views of Professor Coon in believing that there is a great evolutionary separation between the Caucasoids and the Negroids. Professor R. Ruggles Gates was of the view that these stocks were each sub-species. The writer's view, which was put at the Second Southern African Genetics Congress of Pretoria in 1962, is that if we use strict terminology as we would in zoology, the differences amount to those we recognise between species.

It is not our purpose to cover that ground again here, but merely to draw attention to other evidence which, on taxonomic grounds, would appear to support the view that the Caucasoids (and probably the Mongoloids also) have evolved over a long period of time along parallel, but different, lines of development from those of the Negroids.

This new evidence lies in the mandible. The disposition of the teeth of the lower jaw is used to arrive at what is called the basic rectangle of the mandible: Dr Leakey has pointed out¹ that in his apes the sides are about double the length of the ends, either forward or at the back. This elongation is found to be the case in the pongoids in general and it is even more pronounced in the gorilla.

In the Caucasoid races the rectangle is in the opposite direction, the width of the jaw being greater than the length between front and back. Thus we arrive at proportions roughly shown in the accompanying figures.

Figure A is an illustration of the white Caucasoid and figure B is that of the Negroid races. Figures C, D and E represent those of the various anthropoid stocks.

Where proportions between length and breadth are concerned, as in the case of the skull, it is possible to arrive at an index. In this case the basic rectangle of the mandible index is arrived at by multiplying the front to back length by 100 and dividing by the breadth. W. G. Kinzey, of the Department of Anthropology, City College, New York, also writing in *Nature*², gives exact details how to take these measurements. He illustrates by diagram the types of mandible from Caucasoid and Negroid and from an

¹ L. S. B. Leakey, *Nature*, Vol. 217, 1968, p. 827.

² W. G. Kinzey, *Nature*, Vol. 228, 1970, p. 289.

extensive series of measurements covering 19 genera of apes and monkeys. The Negroids he measured were American from 19 to 60 years of age. In so far as they were American they probably had some Caucasoid genes and, if so, were not as typical as might have been the case had the Negroes been from Africa rather than from America.

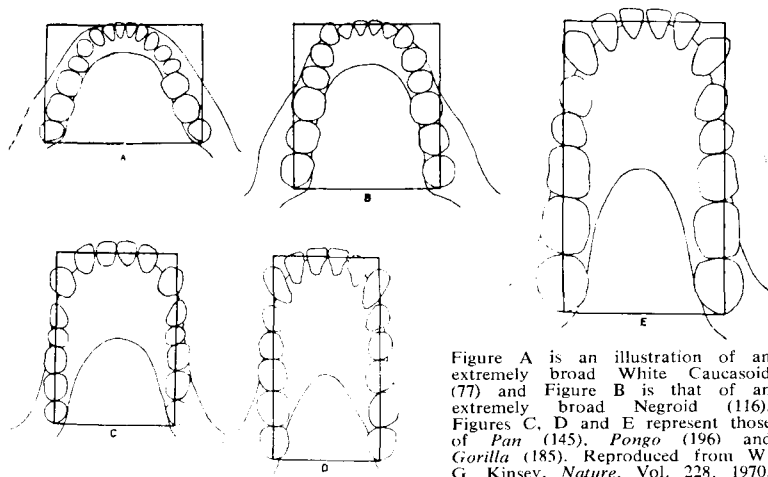


Figure A is an illustration of an extremely broad White Caucasoid (77) and Figure B is that of an extremely broad Negroid (116). Figures C, D and E represent those of *Pan* (145), *Pongo* (196) and *Gorilla* (185). Reproduced from W. G. Kinzey, *Nature*, Vol. 228, 1970.

Kinzey³ confuses the issue by not distinguishing the Caucasoid from the Negroid when he comes to compare *Homo sapiens* with the anthropoid genera and, as far as we can see, uses all hominoids to represent *Homo sapiens*, which is very much to be regretted as they are not alike. From the figures the Negroid index is, apparently, closer to the anthropoid range than is that of the Caucasoid. One has the uncomfortable feeling the author has used "discretion" here to obscure the very marked difference between the basic rectangle of the mandible of Caucasoids (mean 86.7) and of United States Negroids (mean 96.6, though probably >100 in African Negroes), though his comparisons with fossil hominoids do suggest that the Negroid stock may have begun their present evolutionary trend towards "modern man" some hundreds of thousands of years later than the Caucasoid stock.

One would draw attention to the fact that the gorilla and orang utang have a wide difference between male and female, as has the Negroid. In contrast, the chimpanzee has little. In view of the fact that we have drawn attention elsewhere to the homologies between the Negroid and gorilla on the one hand, and the

³ W. G. Kinzey, *op. cit.*, p. 290.

Caucasoid and the chimpanzee on the other, this dimorphism is significant, and requires some explanation on grounds quite different from those that consider all human beings as a simultaneously and lately emerged species of closely related kin.

As far as we can see, the evidence shows a significant difference between the proportions, as expressed in the basic rectangle of the mandible index and shape, of the Caucasoid and Negroid stocks, the Negroid being nearer the anthropoid. In so far as sexual dimorphism is concerned there is a close parallel between Negroid and gorilla.

Dr L. S. B. Leakey⁴ takes Kinzey to task on his paper, and we have no doubt that he is justified in doing so where the discussion centres upon *Kenyapithecus africanus* and the inclusion in his study of Tarsoidae and Ceboidae. On the other hand, while we have already made the point, also made by Leakey, that the samples of Caucasoid and Negroid are not sufficiently representative, we believe that this is a beginning in investigating an interesting phenomenon in taxonomic criteria.

We are not entirely with him when he asks whether it is seriously suggested that the white-skinned or the dark-skinned population of the United States or the world are so homogeneous as to be capable of being considered valid anthropological entities. The brief answer to that is that if by white-skinned Kinzey means Caucasoid, then the answer is they are. Negroid genes are easily perceptible in the Caucasoid phenotype, and are not restricted merely to "colour". The converse is not true so far as the Negroids are concerned as they have been overrun so frequently by other stocks from remote times, or have absorbed Cappoids, that they are often mixed. This is particularly true where the American Negro (who is often a Mulatto) is concerned. However, in such traits as they differ from the Caucasoid samples (provided that they are big enough) we can assume that they are mainly due to the Negroid genes.

W. G. Kinzey is to be congratulated upon opening up this valuable avenue of investigation. It is hoped that he will base his figures on greater numbers and, at the same time, cast discretion aside and consider giving us a more diagnostic comparative study of the basic rectangle of the mandible as it affects specific stocks of man in relation to each other and the principal groups of apes.

I am grateful to Robert H. S. Robertson for helpful comments in the preparation of this note.

⁴ L. S. B. Leakey, *Nature*, Vol. 231, 1971, p. 60.

A Layman Looks at "Racism"

By H. W. J. EDWARDS¹

I have no professional competence to write upon "race" but, like other laymen, I believe I must look at the problem and come to conclusions. All around us, especially through the media of television and the great majority of newspapers and periodicals, we see laymen busily engaged upon the spread of what may now amount to an "official" doctrine upon "race" and it has become clearer to me within the past year or two that anyone who dares brook this "official" or "general" line is swiftly censured and runs the risk of punishment by moralistic-legalistic forces.

As well as I am able to see it the general line amounts to this: that even if there be such a fact as race — and we are sometimes bidden to doubt even that — our aim must be to put it by, to act as if it were of no account and, above all, to toil for a *déraciné* society and world order arrived at by the disappearance of a certain "prejudice". The operative word is "integration" which, however, is question-begging and should be replaced by "congregations".

The general line seems to be supported by the severe reaction to that "racism" which was taught in the Germanies during the dictatorship of the National Socialists under Hitler. In this I am reminded of Pascal's saying: "When we are accustomed to using bad reasons for explaining natural phenomena, we become unwilling to accept good reasons when they are discovered". If we come to the conclusion — a conclusion I reached very soon — that the German National Socialist "reasons" were bad, we ought not to suppose that it is morally abhorrent or intellectually stupid to hold that races exist and that what I have elsewhere called "race-in-history" is of the utmost importance.

The false "racism" may be compared with false coinage. "Bad money drives out good." A bad doctrine upon race tempts us to drive from our minds a belief in race. Mr P. G. Wodehouse made one of his characters say: "The guillotine is a good cure for dandruff", and what we may call "cure by amputation" has become conventional. Men find a "drink" problem and "solve" it by prohibition. They find that there are unhappy marriages and "solve" them by getting rid of the institution. They discover that the existence of private productive property permits abuses

¹ The writer is well-known in Welsh circles for his occasional writings upon affairs in Wales. He is a Roman Catholic who also writes in Catholic periodicals, but for reasons that may appear has in recent years been virtually retired from both fields.

and “solve” the problem by “socialism”. They find a problem about “race” and “solve” it by pretending that it has no referent or, indeed, that there are no races.

To gain this objective very great pressure has been put upon all the organs of communication. Again and again we are treated to TV “features” and, so I have recently noticed (I seldom watch TV), to plays where we behold “the colour bar”. One rather curious method is to put a Negro or Negroid in some laboratory or as an aide to a detective, and I believe I do no injustice to the producer and the script writers if I assume that the purpose is to persuade us that Negroes have as high a ratiocinative flair as the races badly styled “white”. While this aspect is in my mind I ought also to mention that the Establishment plays upon the exoteric judgments of ordinary people in the British Isles that the native of Pakistan is virtually of the same “race” as a Negro. I do not at all despise the exoteric judgment. Were I to despise it, I should despise my own judgments. Alas, we are as a rule so bewildered and so shaken that our judgments are faulty. With a modicum of care and a return to old standards we laymen may yet be able to form sound judgments upon this matter.

The most obvious *ad hoc* body formed in Britain in order to achieve the aims of the general line is the Race Relations Board. My first comment upon it is that we may think it passing strange that those who appear to deny “race” or to argue that it is unimportant should be so zealous as to set up such a board. My second is that I am far from surprised that it has already been made to look foolish. Some months ago a man was called to book for advertising for a Scots cook. On that scheme of things I may not advertise for a Welsh male voice choir, an Irish priest, or an English politician. Indeed, I am told that it is now a solecism to speak of “nigger brown”. I discovered about a year ago that a writer must take extraordinary care of words he may suppose are polite colloquialisms. In a new popular dictionary (Penguin) I notice that “Taffy” (a Welshman) is a polite colloquialism but that “Mick” (an Irishman) belongs to a lower (slang) order.² It is derogatory to call a Jew a “sheeny” but not so to call a Frenchman a “froggy”. “Boche” is pejorative but not “Jerry”. “Nigger” is pejorative but not “Darky”. “Chink” is slang but not derogatory or pejorative. “Limey” is Yankee or Australian slang only. “Hun” is slang but “Dago” is also pejorative. It altogether fails to show that to call the people of Scotland “Scotch” is an impropriety. In face of such examples, how may an ordinary man know whether he offends if he calls a given group of people “feckless”? There was a time when stupid

² It is not derogatory to call a man “Pabydd” in Welsh but in England its equivalent, “Papist” is considered almost rude.

legislation was made obsolescent at least by a general contempt of it.

My third observation is that in an England where the operative word is "permissive" it is paradoxical in the extreme that no one is permitted to act upon traditional prejudices in respect of race. The inhabitants are free to practise homosexuality, promiscuity, write and freely buy obscene books, mock traditional Christianity (but never other traditional faiths for that might impair race relations) and subsidise pen-men to break down traditional mores. But if any one of them practises discrimination by evidently preferring to trade with one of his own people rather than with some immigrant from another continent he becomes a criminal. As to this Macaulay observed (and Disraeli lifted the entire passage for his political novel *Venetia*) that there was nothing so ridiculous as the "British" in one of their periodical fits of morality. (By "British" I always read "English".) We may come to the not unreasonable conclusion that recent legislation upon race has been designed not so much in order to appease the scrupulously moral but to make it possible to achieve "integration" and to appease a numerically powerful Negro or Negroid lobby in the United Nations.

A year or so ago I wrote to the Race Relations Board stating a certain hypothesis. I was told that the board could not give an answer but would have to await a specific complaint. But it is enough if the board receives a very high number of complaints of which only a very small number are taken to law. In Wales a man from Cilfynydd in Glamorgan complained because of some language difficulty. In Anglesey a councillor complained to the board because he did not speak Welsh while the remaining councillors did. That such complaints are made at all suggests that people have a very cloudy notion of what "race" means.

Permit me at this point to recur to charges made by three politicians during the by-election in Rhondda West against Plaid Cymru (the Welsh Nationalist Party) that it was "racist". I wrote a temperate letter to one of these politicians who politely answered me. I tried to show that, although in many ways I have criticised this particular political party, I could not be brought to believe it was "racist"—a term I define with a certain precision as the doctrine of those who hold that a given ethnic race is superior generally to all other ethnic races. The case of Wales and the Welsh may be a test case, so that I may consider it in some detail.

Wales appears to be a nation in some sense. I would always tend to emphasise its historical aspect because I regard the nation as a work of art and of time, an historical product. Its racial strata are fairly well known and may be easily observed today. The

Mediterranean stock is vigorous, especially in what was the tribal land of the Silures (South-east Wales), who were known to the Romans as swarthy. This stock seems to have produced a high proportion of preachers and singers and poets. David Morgan, the 1859 revivalist, exhibits extreme "Iberian" features: black wavy hair, dark eyes, and sallow yet ruddy complexion. Geraint Evans, the opera singer, is another example. Huw Griffith, the west Welsh bard, has acted the part of a Jew on television. Saunders Lewis, who is regarded by many Welshmen as a seer as well as a poet in the classical tradition and a dramatist, shows a marked Iberian strain. Because rugby football in Wales is found chiefly in South-east Wales it is not surprising to find examples of the Iberian among well-known players of whom Cliff Morgan, often seen on TV as a commentator these days, is a very good example.

But there is a certain "myth" about the dark, short Welshman. It can very easily be set at nought. The first Nationalist M.P., Mr Gwynfor Evans, is a blond from the Glamorgan littoral. The crowned bard of 1949, John Eilian (he takes his name from Eilian in Anglesey), shows Viking stock, a scutiform face and considerable height (6 ft. 5 in.).

Apart from the well-known Bala cleft men (red-headed and possibly descendants of invaders) there is a tendency in the north for fair types, often sandy-haired. The "green eye of Lleyn" is accounted for as the result of Norse stocks interbreeding with the local Brythonic folk. In addition there are long-standing Flemish, Irish (in the lower Teifi valley), and Norman elements. In more recent times on the south-east and north-east sides there have been large immigrations. The immigrants into the mining valleys of the south may not have greatly altered the racial composition, as many came from the Forest of Dean, Cornwall and west Wessex. The "Saxon" element in these parts of juridical England is comparatively small, and the Cornish, of course, are the old "south Welsh".

There is a strong dash of Atlantic man in parts of Wales, and I believe it accounts to some extent for the country's naval and exploring tradition (Stanley was a native of Flintshire). I believe it is of great importance as modifying the Welsh character which otherwise would tend to be somewhat introverted, and provides that element of individualism which the nation needs.

Some of my friends believe I over emphasise this racial background. Others would suppose I minimise it. I have undoubtedly been less interested in it than in what I have called "race in history", by which I mean the formative influences in time of various vicissitudes and regimens upon the peoples of Wales.

For example, I believe it of great importance that Wales was virtually synonymous with *Romanitas* in the fourth century as opposed to *Barbaria*. The “barbarian” has several licit meanings of which the one I have in mind is that conceived of by the Romans, who had no real understanding of race but a powerful one of statehood. Seneca we may regard as a Spaniard but only in the sense that he was a native of the Iberian peninsula; St Augustine was probably Punic. If Pope Linus was, as some believe, a descendant of a British prince, he remains a Roman just like Seneca and St Augustine, whose saying, “The Church is at home among all nations” (*gentes*), is easily misunderstood in our day.

The “barbarian” was to the Romans simply one who lived outside the confines of the imperium. And Padrig (a confessed Romano-Briton) thinks in this way when he calls the Irish “alienigae” and plainly scorns them as outlandish. Some years ago I angered a Scots girl at Edinburgh University by describing the bulk of the Scots as “barbarian”. The context had to do in my lecture with the extent of the Roman Empire northwards — the Roman part of Scotland not, of course, being “barbarian”. The word is not at all derogatory — the etymology of a beard being pretty obvious. It may in a certain context be complimentary.

I am sure that it is of supreme importance that a nation should be aware of its true history; and I am equally sure that one of the reasons for the present sorry condition of the Welsh nation is that it lacks such correct knowledge and is, moreover, sedulously taught to content itself with what one Welshman calls “the useable past” which is to pit a century or two against two thousand years. The result is what I have elsewhere called The Welsh Radical Myth — using “myth” in the sense of a quasi-factual account of things, an account which is highly subjective and emotional. That anyone is ready to speak of “a radical tradition” surprises me. Since the man who talks of such a tradition wants to keep it, I must assume that in this at least he is conservative. But “radical tradition” is really a contradiction in terms. In any event Wales begins as a nation loyal to *Romanitas* — as a bastion of conservatism.

Having written so much, I may pause to wonder whether I have indeed written anything that may hurt the feelings of a-racialists. I must assure them that I do not shrink from a false account of race in such a manner as to deny it. And I am sure that we ought here to pay much more attention to such people as G. K. Chesterton once called “the silent people” (compare *le pays légal*).

We shall find that these “silent” people are “prejudiced.”

They are to be regarded as “silent” as they do not belong to a reading and writing constituency, seldom write letters to newspapers save to complain of some local nuisance, and are often quite incoherent. At the hands of an Establishment script writer they can be made to look very foolish, largely because they are unable to provide an apologetic for their “prejudice.”

I must consider this very “prejudice.” To the Establishment man prejudice is never his own prejudice (and he has his prejudice) but the necessary prejudice of men who live in some coherent society. Such prejudice is the result of long experience and adaptation. It is the consequence of unpremeditated, almost instinctive, reflexes generated by recurrent situations. It amounts to the distillation of the collective thinking of many ancestors and is a sign of social continuity. Although in special situations we must pause and think, it would be quite intolerable were we forced to make the whole calculus of the first principles and the general reasons in reference to the immediate task. Life would be broken and we would turn into fumblerers. Such prejudice is necessary if we are to keep any social cohesion.

I happen to be convinced of the truth of orthodox Christianity, so that I am not a little perturbed when I find, even among those I should have expected would support what I have written, a readiness to break down long-standing societies in the specious name of “integration”. I believe I understand them well enough to see where they have erred.

Now and again I go to Claver House in London where a Jesuit is busy training Africans (mainly from Central and South-east Africa). I behave towards a priest of one of the African tribes as I must behave towards a priest. I regard the people I meet as no more and no less members of the Christian community. I assume always the truth of St Augustine's words I quoted above. But I do not commit the odd error of supposing that I am not talking to Africans. In contrast some years ago an excellent and intelligent young woman and a devout Christian told me that when she went to Oxford she had as room-mate a Negress, whom she gradually failed to see as a Negress. Behind that I suspect a false scrupulosity as if, after all, it were a virtue to be blind to a fact of nature. I was able at length to explain this. I was then given a special insight into this so-called “colour problem.” “But, you see, she is a Negress. If she were Chinese or something it would not be so difficult.”

We must, I believe, face the fact that almost always the chatter about “the colour problem” refers to Negroes and Negroids. Apart from the politics (in the pejorative sense) of genuflecting to the Negro and Negroid UN lobby, there remains a certain scrupulosity among benevolent people who obscurely

feel that they must help redeem the near-past when Europeans in the West Indies and the Americas had Negro slaves. It may well be that not a few are aware of their own negrophobia against which they steel themselves, and against which they contend if they suspect it in others. It were almost idle to point to the fact that the slave trade was traditionally carried out by quasi-Negroid Hausas among other indigenous African races or that the Hamitic Ethiopian ruler class held slaves (and, I believe, still does hold them) until Mussolini abolished slavery in Ethiopia. In much the same way it were idle to show them that Bantu were aggressive enemies of the indigenous inhabitants of South Africa about the time when the Dutch settled there. What I may call Uncle Tom's Cabinery provides them with the myth.

But the Race Relations Board appears to have powers greater than those which concern ethnic race. Among the more irritating clichés is “regardless of race, colour or creed,” a cliché which reminds us that the Race Relations Board is supposed to be hostile towards any alleged discrimination against anyone whose religion or culture is felt to be gravely alien. It is not surprising to hear would-be philanthropists talking of some “integration” of cultures. I have heard such talk when some of my fellow-countrymen protest against anglicisation. The philanthropists tell us that my country needs an integration of cultures. They never stop to consider whether such “integration” is bad even if it is possible. They do not grasp the fact that a national culture is nothing if it is not national. One of my long-standing English correspondents reveals another common attitude. It puts forward the doctrine that I ought not to grumble if a river valley in Gwynnedd is destroyed, a river valley wherein there existed for centuries a folk culture of its own and local dialect of the national tongue, since his own land has lost many such cultures. I must reconcile myself to the corruption of my country because his own has been corrupted. I must yield my prejudices because he has lost his, as if to say I must lose my sense of smell because he has lost his. Now there is a plenitude of such talk which is usually put in euphemistic terms with an accent upon some possible world to come — a world which is always a brave one and provided with the description of “new,” that word of words of the bastard art of advertising.

Within my own Christian communion I am constantly coming across apologies for a-racialism which, however, must be balanced against some highly authoritative statements some of which I believe I ought to set down here.

When the papal encyclical *Mater et Magistra* arrived, fulsome were the compliments showered upon it from those we may call “progressive” Roman Catholics, who, however, never

commented upon a series of paragraphs (167-184) upon the nation. The author, John XXIII, capitulated to the conventional jargon about "developed" and "undeveloped" nations and assumed the "official" theory about nations "journeying along the road to economic development" (para. 167). But in several paragraphs the progressives were warned:

169. "Undeveloped" nations have characteristics of their own.

170. Giving assistance to "backward" nations must not provide an excuse for forcing them into the moulds of the would-be philanthropists.

171. Similarly, aid must not have a political or economic motive.

172. It is a specious form of colonialism to give aid in order to alienate nations from their own traditions.

175. Scientific and technical progress, economic development *et cetera* are merely instrumental.

176. "It pains us to observe the complete indifference to the true hierarchy of values shown by so many people in the economically developed countries. To attempt to undermine the national integrity is essentially immoral." (I conclude that if it be "essentially immoral" to undermine the national integrity of the nations the Pope had in mind, it is essentially immoral to undermine the national integrity of any nation.)

181. "Every nation has its own genius." It is licit for nations to defend their inheritance.

In the pastoral constitution *Gaudium et Spes* of the Second Vatican Council we read:

Different styles of common life and different scales of value take their origin from distinct ways of using things, working, expressing self, practising religion, behaving, establishing laws and juridical institutions, developing the sciences and the arts and cultivating beauty. The customs thus handed down form the patrimony proper to each human community and thus also a particular historical setting is constituted into which a man of any nation and age is introduced, there to receive the value with which to promote human civilisation.

My difficulty is not to find such examples but to select samples. I shall give one more — from the encyclical *Princeps Pastorum* (1959) on the missions:

Paragraph 8. The church must be so planted among peoples of various lands that they will have their own priests and hierarchy.

16. Citing *Evangelii praecones* of Pius XII: "The Catholic Church neither scorns nor rejects pagan thought. . . . She sanctifies native art and thought . . . their popular customs and hereditary

institutions.” An apposite quotation came my way the other day from a periodical called *The New Radical*, a strange title for the journal of the Cambridge University Conservative Association. In an article by one S. K. A. Gyebi-Ofusu I read:

The question was raised as to whether the rapid westernisation of African cultures was necessarily progress for the Africans. In every culture no discernible progress is apparent . . . yet the Europeans tend to create the impression that human progress is equivalent to westernisation.

If I have a special comment to make upon that, it is that I am none too sure about the somewhat portmanteau use of “westernisation” as if every European nation were *qua* nation committed to what I may dare call a post-culture of faceless men and buildings and all the other peculiar fruits of a possibly decadent civilisation. I have the honourable task of reminding my own people that we also are natives. I take leave once more to quote that excellent Englishman, G. K. Chesterton, who seems on occasion to have had fits of brilliance upon much of what I have written. All the same, I fancy he was not altogether right in this:

I know of no way in which fair-haired people can be prevented from falling in love with dark-haired people; and I do not believe that whether a man was long-headed or round-headed ever made much difference to anyone who felt inclined to break his head.

This seems somewhat superficial. On balance I believe that in my country until modern times long-headed and somewhat dark-haired people did in fact tend to intermarry, and I suspect that will have been true for other parts of these isles. By the same token I am tolerably sure in parts of, say, East Anglia fair types married fair types. As to battling, it is probably true to say that time and again there have been hostilities between dolichocephalic types and brachycephalic simply because they represented distinct peoples.

Yet G. K. C. did approach the truth in this little-known paragraph:

I do not understand Welshmen. I think that the great majority of Englishmen have no real notion of the Welsh *type* [my italics] whatever it is.

We must notice that there is indeed a Welsh “type” as he himself concedes. This “type” cannot be understood without some reference to ethnic race even if it has more to do with “race-in-history.” The “type” is spotted, say some of my friends, by its mien, its carriage and a number of fused

characteristics. When we concede that, it may even be possible to show certain clerical philanthropists that we mean no ill when we say in effect that we want the national complex of land and people to be easily recognised. The philanthropists vie with each other in their concern for the aboriginals of other continents — a concern which is, alas, extraordinarily unintelligent. But I also am a native and I am surrounded by other natives. I am writing during the Royal and National Eisteddfod of Wales when even the philanthropists do not grudge us our national particularisms, even if they hope that we shall not be too serious about them (it would seem that their notion of culture is something done, as it were on the side, — an amusement no more).

I concede (with Hilaire Belloc) that “isolated territories” need to receive somewhat from outside them in order to flourish. I am aware that the culture of my country has been enriched by some exoticisms, which have been grafted in by slow degrees so that assimilation has been possible without the loss of what I may call recognisability. It remains that a nation must strive to protect its substantial form and guard its frontiers with all its strength and talent.³

³ De Maistre wrote on the tragic partition of Savoy: “En premier lieu les nations sont quelques chose dans le monde, il n'est pas permis de les compter pour rien, de les affliger dans leur convenances, dans leurs affections, dans leurs intérêts les plus chers. . . . Or le traité du 30 mai anéantit complètement la Savoie, il divisé l'indivisible, il partage en trois portions une malheureuse nation de 400,000 hommes, une par la langue, une par le caractère, une par l'habitude invétérée, une enfin par les limites naturelles. . . . L'union des nations ne souffre pas de difficultés sur la carte géographique, mais dans la réalité, c'est autre chose; il ya des nations immiscibles. Je lui parlai par occasion de l'ésprit italien qui s'agit dans ce moment: il (Count Nesselrode) me répondit: ‘Oui, Msr. mais cet ésprit est un grand mal, car il peut gêner les arrangements de l'Italie’.”

Race Mixture and Facial Elongation

By BERTIL LUNDMAN*

Among the many controversies about race mixture there is one important fact which has evidently become almost completely forgotten by contemporary anthropologists. That is the elongation of the face, sometimes to an almost abnormal degree, which is often observed in racial hybrids. This phenomenon was discovered by the well-known Swedish geneticist and physical anthropologist, Professor Herman Lundborg.¹

Neither Professor Eugen Fischer², in the fourth edition of his great textbook on human heredity, nor Professor Gates,³ in his comprehensive compilation of data on normal and abnormal human inheritance, discussed the elongation phenomenon. Nor is the phenomenon mentioned in the best modern textbooks on human genetics, those of Stern⁴ or von Verschuer⁵, or in J. C. Trevor's⁶ monograph "Race Crossing in Man".

Yet Dr Lundborg wrote several articles about the elongation phenomenon in the 1920s and again in his monograph on race mixture, which was published in 1931 under the title "Die Rassenmischung beim Menschen". Lundborg regarded this facial elongation in racial hybrids as an individual luxuriation combination result. Therefore, he also expected very small, but still relatively wide faces in other combinations.

However, I demonstrated in my doctoral dissertation,⁷ and in several earlier papers, that at least as regards the anthropological data I gathered in central Sweden, the elongation phenomenon had a different cause. In certain scattered villages, which were not few in number, I found a considerable, general enlargement of the facial height, which in extreme cases was semi-pathological in nature. In contrast, the facial width in this environment remained

* Translated from the German by Donald A. Swan.

¹ Herman Lundborg, "Die Rassenmischung beim Menschen", *Bibliographie Genetica*, Vol. 8, 1931, pp. 1-221.

² Erwin Baur, Eugen Fischer and Fritz Lenz, *Menschliche Erblchkeitslehre und Rassenhygiene*, J. F. Lehmanns Verlag, München, Germany, 1936.

³ R Ruggles Gates, *Human Genetics*, Macmillan, New York, 1946.

⁴ Curt Stern, *Principles of Human Genetics*, W. H. Freeman, San Francisco, 1960.

⁵ Otmar von Verschuer, *Genetik des Menschen*, Urban and Schwarzenberg, München, Germany, 1959.

⁶ J. C. Trevor, "Race Crossing in Man", *Eugenics Laboratory Memoirs*, Vol. XXXVI, 1964.

⁷ Bertil Lundman, *Dala-allmogens Antropologi*, University of Uppsala, Sweden, 1945.

constant, or was somewhat reduced in size, but never increased. The teeth of these subjects were often enlarged and fitted irregularly in the jaws. The general constitution of the body frequently appeared as asthenic, although less often than the facial elongation.

The cause of the observed physical disharmonies in this Swedish series, according to morphological and genealogical investigations, was in general the racial mixture with mixed gypsy vagrants. Yet from scattered reports and photographs in the anthropological literature, this type of racial hybridization is not unique in the world. If these observations are confirmed by further investigations, we would then have positive evidence that race can to some extent signify a specific anatomical-physiological system and that race mixture, at least between the more distant races, can often result in a derangement: For this facial elongation evidently is not only the result of combination and recombination, but must also be caused, at least in part, by a genetically determined disturbance of some internal glandular processes.

However, additional and more exact data, which should be morphologically investigated and genealogically mapped, is needed and desired. I hope that my world-travelling colleagues will be on the lookout for such material. For the phenomena are of great interest to anthropology.†

† I have drawn attention to the frequent occurrence of long, pointed faces which are found, particularly in Germany and Poland, when Nordic is crossed with Alpine or East Baltic, in *Teuton and Slav on the Polish Frontier*, 1944, p. 34.—EDITOR.

Prevolution and Evolution

By JOHN DIBB

It can now be shown that the living organism, represented on Earth by the human species in possession of the power of consciousness, holds the key to the nature of the Universe. Until recent times, models of the Universe have all been erected upon concepts which have assumed that lifeless matter went into the making of the stars, planetary systems, galaxies and nebulae. This direction of thought was encouraged because the bulk of the early discoveries connected with natural processes were the outcome of investigations into material world products, rather than into the central mystery of what is life. Now that we have gained some understanding of the latter problem, we are able to see that the power which is life is not only the primary component of the Universe but its *raison d'être*.

It should surprise no one, therefore, that the discoveries connected with the processes of biological evolution, first generally introduced by Charles Darwin and Alfred Russell Wallace in their historic paper in the Journal of the Linnean Society of London on 20th August 1858, have responded to subsequent investigation to such a degree as to open the way for Man's understanding upon a still more fundamental plane than that based upon evolution. When we stop to consider what has happened to our broad views upon evolution since Darwin we are faced with massive developments which produce a startling new picture of life and Universe. The processes of evolution can be demonstrated to be dependent upon the processes of prevolution.

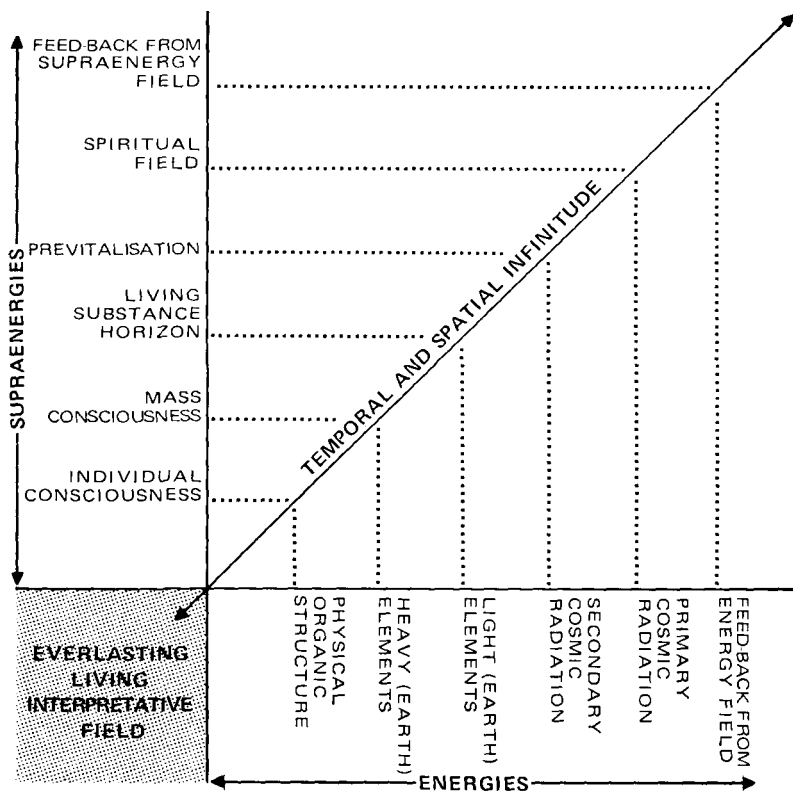
The greatest value to the human species from the new knowledge is its power to reconcile the two worlds of material and non-material substance with the clear indication that the material world, which to many people seems the more real world, is the product of the non-materially based Universe. This salutary principle must first be accepted by Man if his species is to ensure its long-term survival.

PREVOLUTION

A full reconciliation of viewpoint can only be achieved by meeting the claims of science, theology and philosophy adequately. The concept of prevolution is the means now to hand to attempt the total synthesis. Only when the outflow from new, or newly co-ordinated knowledge, demands a term possessing the appropriate power of definition, is it permissible to introduce the

chosen word into the vocabulary. The word *prevolution* falls into that category, for it can give greater definition than before to the processes by which life is created. Prevolution links the idea of biological evolution, as introduced by Charles Darwin in his classic work *The Origin of Species by Means of Natural Selection*, with the deeper problem of the origin of life. Through the particular mode of linkage the basic nature of the Universe is still further disclosed than is the case with all previous models of the Universe.

GRAPHICAL ILLUSTRATION OF
PREVOLUTION PRINCIPLE



Prevolution means that at a deeper level than the processes of change we call evolution, which affects all things from the stars and star systems to the smallest components of life, there is a constancy of power within all kinds of unstable matter (and all matter is unstable), which is not of material substance, because it belongs to the kind of energy which lies outside the dimension of material forms. According to the new theory these supraenergies are completely unstable and can therefore accompany the more stable material forms without being apprehendable by the instruments of science designed to record the effects of materially based matter or energy.

In order to bring within one observational frame a picture of the prevolutionary Universe it is portrayed in the appended graphical illustration. Temporal and spatial infinitude is here shown to be the means which secures the everlasting living interpretative field, reaching into the mind of Man through the labelled sources of both material energies and non-material supra-energies. The new approach accredits to the most powerful of all known material forces — the intergalactic primary radiation, a content of supraenergetic nature to which the term *previta* has been given. *Previta* represents the linkage between living organisms and produces within the combination of energies we call matter the significant portion which is previtalised, i.e., containing the potential to become conscious and, through the process known as *biopoesis*, constantly evolves into living substance. Previtalisation consists of life-conditioning through the association of highly unstable energies with the prevital power content with more stable star matter. Biopoesis consists of previtalised atoms of Earth elements responding to catalytic chemical reactions which, in turn, produce the patterns from which separate living units emerge. Extra-earthly life is the product of similar constantly creative processes.

LIFE OPENS UP THE UNIVERSE

By studying the living organism in depth, we are led directly to the contemplation of the Universe because the stage has now been reached where organism and environment are not capable of separation. We have only to point to our necessity to be constantly supplied with oxygen and the powers of radiation (to mention but two essential requirements) to maintain our living state to find that the nature of the connections between the living cell and its controlled power content are so close as to indicate the presence of complex feed-back processes in action. In order to investigate the oxygenation and radiation processes we become

immediately involved with the atmosphere of Earth. To gain knowledge about Earth's atmosphere it is necessary to study the evolution of stars and star matter, so that nothing less than the attempted reconciliation of universal phenomena can now provide the answer to the question of the true nature of life.

Mention need only be made of some of the significant new studies which have followed the evolutionary principle to realise that major advances have been made which provide sufficient extension of knowledge for entry into newly conceivable ideas of human understanding. Molecular biology, radioactivity and space research, for example, comprise almost wholly new areas from which the contributive information connected with basic natural forces affects all former theories of universal disposition. The rewards being won are far beyond the dreams of most people to appreciate. Let us, therefore, take a brief look at the world of prevolution, which is now on the way to embracing that of evolution within the widening vision of our species.

The evidence in support of the new theory comes directly from the living scene. This means that any single representative of the living world, be it a man, a beetle or a tree, can be chosen as the starting point from which the human observer can study life in depth. By following the ecological principle, whereby the linkages between organism and environment lead inevitably to an ever-widening involvement, the unbreakable relationship is established between, say, a solitary wasp, fungus spore, or any other of the countless number of living organisms on the one hand and, on the other, the basic energies of the Universe. It can be demonstrated that the energies extant certainly contribute to the bodily structure, functional organs, gases and fluids of which each living member is composed. But such basic energies connected with the material structure of the organism do not include all of its powers. The full ecological relationships cannot be circumscribed other than by becoming involved with universal infinitude.

There are good grounds for the conclusion that the physical energies traceable through the probes of empirical science represent but an intermediary portion of the whole of the processes which maintain the constancy of the living consciousness. The living state then assumes the central position of all that is, and gives purpose to, universal infinitude.

Arising out of experiments directed to balance the energy intake of the living cell with its energy expenditure, it can be shown that the energies derivable from foodstuffs (sugars and fats), together with the cell's oxygenation requirements, do not account for the whole of its power content, or its potential power emission. Each living cell is found to be equipped with radioactive

properties. Thus, every living organism contains and emits some of the power known to operate upon the cosmic scale. The combination of the findings from molecular biological work with evolutionary theory directed to the chemistry of living substance and its genetic materials also adds its support to the previtalisation process, and to the constant creation of life.

The above are but two areas out of many which could be cited to uphold the biological aspect of prevolution theory. From almost all fields of knowledge comes additional support.

THE PREVOLUTIONARY UNIVERSE

Prevolution is first a theory of the origin and nature of life on Earth. Due to its clear indications of still wider application than attaching solely to Earth phenomena, its approach demands a new model of the Universe. The main thing that has been done to produce the idea of prevolution is to extend the principle of evolution in its widest definition as "change," to the ultimate degree in the light of presently accumulated knowledge. The evolutionary principle has tended to be contained within the boundary of finitude called for by contemporary theories, in turn required by what may well be found to have been too facile an acceptance of the idea of the expanding Universe. That assumption has arisen largely from the way by which theoretical physics has been permitted to outpace the even more fundamental discoveries obtainable from the results of biological research. The model of the Universe arising from the fully extrapolated prevolutionary foundation now questions both the idea of the expanding Universe and the inherent limitation in the approach of orthodox science to energy phenomena which, without giving it new direction, is incapable of being applied to many of the features which are commonly recognised throughout the living world.

It had become fashionable to adopt the idea of the rapidly expanding Universe for both principal classes of cosmologies in vogue — viz., the evolutionary and steady-state concepts. Yet modern science not only has no answer to the question of what were the conditions prior to expansion or initial explosion but it draws the conclusion from its empiric findings that all present symbols and formulae which today are claimed to represent the basis upon which the reconciliations of natural phenomena stand have no relevance to the pre-expansion or pre-explosive state.

Change, which is evolution, can clearly bring obsolescence to conclusions based too firmly upon accepted unalterable foundations; but a scientific or any other approach which ignores the most fundamental aspect of the principle of evolution — viz., the

all-embracing constancy of change — cannot command respect for the complete integrity of its modes of interpretation of the processes of nature. The pathway has surely provided something more valuable than the admission that a particular temporal span (that of its own determined finitude) is all that can command its concern. If, out of the cumulative structure of all past research achievements we can discern no gradual approach to whole truth, even though full disclosure has to be regarded as unreasonable, there must be a serious flaw in the present applications of science to the basic aspects of the nature of the Universe.

INFINITUDE

Prevolution points to the above-mentioned flaw being, at root, the chaining of the outlook of science to its own bases in finitude which have become obsolescent. The way to forsake finitude, without throwing overboard the real advances made, is now clear. First, the concept of the fully integrated processes of creation and disintegration of matter, or energy, as a constant operation, overthrows the former requirement of attaching to the Universe the idea of a beginning and ending. Second, no hesitation must be shown in investigating apprehendable forces which do not, and by their nature cannot, respond to systems of measurement and modes of description which, through the construction of present rules (man-made, artificially restricted, natural laws), are incapable of being taken into account. Rather should we concentrate upon broadening our approach to every aspect of apprehendable phenomena.

It then becomes necessary to reassess the significance of the process of general evolution in the light of the infinitude of change applied to all perceptible things and, in so doing, explore the new principle of prevolution. By thus breaking away from the old attachments of the restricted scientific attitude we are plunged into a consideration of the implications which flow from the belief that basic unchangeable universal building blocks do not exist and that the elements themselves are subject to the constant process of change of their constituent natures. The great problem of the red shift in astronomy, and of the nature and supposed curvature of light (the latter assumption going far to impose finitude), which represent the main props to contemporary theories of cosmology, become alternatively explainable upon the foundation of prevolution without demanding either finitude or expansion as essential features of the Universe.

According to prevolution theory the infinitude of the material Universe is the product of its inherent instability, the condition which supports the constancy of change which is evolution. The

most powerful strands of the combination of forces which ensure continuity to the Universe (i.e., its temporal infinitude) are the class of energies termed supraenergies which operate beyond the horizon of maximum activation of material energy/matter forms. Examples of the supraenergies (which are concerned with more than the maintenance of continuity) are the power of consciousness, of spirituality, of human thought processes and of attraction and repulsion not activated by physical stimuli. The greater the material power form, the greater its penetrability with the shortening of the wave and the heightening of the intensity of agitation. What is not permissible is to ignore the existence of supraenergies lying beyond the tolerance level of currently measurable instability solely because they come within a dimension itself falling outside the scope of present scientific disciplines.

Upon the new foundation the Universe is the product of unstable ever-changing matter through which runs the infinitely more significant power forms of complete instability (the supraenergies), and the latter are only apprehendable by the living organism.

PREVOLUTION EMBRACES EVOLUTION

Universally, there is both the ever-present potentiality, along with the inevitability, for life to be constantly created. Change, which can be seen to be expressed by the temporary end-products of all material things, is the process of evolution. Overall change, with the constant creation of life as its ultimate product, can henceforth be more appropriately described as the process of prevolution than that of evolution.

By continuing exploration of the prevolutionary process, Man comes ever nearer to supplying an acceptable answer to the most intriguing question that could be posed. That question is — what is life? The advance from evolution to prevolution not only expands the answer that can now be given but regains for biology its rightful position. Its position is, and should always be seen to be, the most fertile source from which the human species is enabled to push its frontiers of knowledge ever closer towards the true delineation of the broad features of the Universe.

ATTAINABLE ADVANTAGES FOR MAN

The main lessons to be learned by man from the new direction of thought springing from the concept of prevolution are that race differences go to the root of the species evolutionary development and are to be encouraged so that uniformity cannot destroy human life. Integration must, therefore, be organised more in line with the natural mode of gradual spread from the margins of ethnic areas

of geographical distribution. Secondly, and more basically, that by changing the background philosophy from the idea of life arising from an inorganic core to that of the constancy of life supporting the Universe, the individual is encouraged to live to the self-recognised purpose of conserving the changing face of nature. By so doing the health of man is not only improved but preserved upon the unending pathway of evolution.

BIOGRAPHICAL NOTE

John Rathmell Dibb has been closely associated with, and contributor to, publications of natural history and scientific societies in Yorkshire and London. He has been responsible for the identification of beetles for principal museums throughout the world and is the author of several books on insects, and of a large number of contributions to the scientific Press in Britain and abroad. He is a Fellow of the Royal Entomological Society of London and a Member of the Philosophical Society of England.

IMPORTANT REPRINT

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of Negroid-Caucasoid Problems**

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by R. GAYRE OF GAYRE

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Could Doctors Alter Our Genes?

By F. STANLEY CALLOW

Isolation of a gene from a bacterium has led to widespread fear among geneticists and laymen that this may be a prelude to alteration of human hereditary patterns by the implantation of such genes as a future "Big Brother" might regard as useful to produce people who were docile and regimented. It is surprising that allegedly sceptical scientists should build on a tiny experimental fact such an edifice of science fiction.

We are not told whether the bacterium which lost its gene is doing well and reproducing with the vigour of its kind, or whether it was so "cut-up" by the gene removal that it perished. This is of the utmost importance, since human hereditary planning would have to be carried out with sperms and ova which survived the post-operative shock of gene manipulations by clever but experimental doctors.

Human sperms are comparable in size with some bacteria and could be submitted to the same sort of micro-dissection so long as they survived, but they have many more genes than a bacterium and these are located on 24 chromosomes, the mapping of which for genes would require a vast series of breeding experiments that would go counter to morality, human rights and free-will. This can be illustrated by reference to the fruit-fly, *Drosophila*, to which genetics owes so much. The sperms of this fly have five chromosomes, with a similar number for the ova, and these have been very thoroughly mapped for genes and their combinations which correspond to all types of individual characters or phenotypes. The manner in which this mapping has been achieved was by means that could not be used for human beings.

The *Drosophila* experiments have involved brother and sister crosses, back crosses of offspring to parents and even grandchild to grandparent crosses, all of which would clearly be incestuous in human experimental "material." Furthermore, many generations of *Drosophila* can be reared in a year but many years would be necessary to rear three generations of human beings.

One fails to see how human chromosomes can ever be fully mapped for genes even with a slave population and experiments extending into centuries or millennia. Without this mapping implantation of genes will be impossible for we shall not know which genes or gene combinations correspond to observed characteristics or phenotypes.

The human ovum is much larger than the sperm, but it is still very small, being only one-fifth of a millimetre in diameter.

The gene manipulation of its 24 chromosomes might be easier than in the sperm, but only if the chromosomes had been mapped.

Even assuming that after millennia, the mapping had been done in conformity with ethics, religion and morality, there would be further technical problems. Both sperm and ovum would have to be genetically doctored, since each has 24 chromosomes with corresponding genes, which give the cells of the embryo 24 pairs of chromosomes and permit some of the characteristics of both parents to be inherited.

Supposing that sperm and ovum had both survived the gene manipulations they would still have to be fused in a suitable environment. Since ectogenetic test-tube babies are unlikely to be reared to maturity, the only possible environment would be the Fallopian tube of a woman, in which the fertilised ovum could become many-celled so that implantation in the uterus as a blastocyst would be possible. Not all fertilised ova become blastocysts, and probably only about one in three do so. Thus a number of doctored sperms would be necessary to give the possibility of an implanted blastocyst. There would then remain the hazards of miscarriages or abortions.

Supposing, however, that after all the gene manipulations and hazards of survival had been coped with, a human baby had been produced. What a tragedy it would be if due to some operative damage to other genes it turned out to be deficient in limb structure, senses or mentality! One is thankful this nightmare is only science fiction.

Scientists, for all their avowed scepticism, are great believers, not in the supernatural but in the power of the human mind. For nearly a half-century biochemists have lived and some of them have died in the faith that they would be able to create living things from chemicals. They have elucidated many vital reactions and even synthesised complex organic substances such as amino-acids. They hope to synthesise self-reproducing molecules of DNA of which the genes of heredity are composed, but could such automata be regarded as living organisms? Now they have isolated such a gene of DNA from a bacterium and their new creed is that they will be able to alter human heredity by gene manipulation. Many of them will live and die in this faith as did the alchemists in their's of the Elixir of Life and the Philosopher's Stone. Doubtless there will be many incidental discoveries of importance, as with the work of the alchemists.

Scholastic philosophy of the Middle Ages, with its emphasis on belief as a pre-requisite to understanding (*credo ut intelligam*) is disavowed but by no means out of date; for biochemists believe they can create life and then set out to understand how to do so; and geneticists believe they can alter man's genetic patterns, and,

though professedly terrified at the possible results, set out to try to make these possible. The medieval beliefs were founded on Scripture and the authority of the Church but the modern beliefs are based merely on man's pride in his brain power.

As one who was taught that facts were more important than theories and that theories must be supported by an overwhelming mass of facts I do not find that the theory that man's genetic pattern will be interfered with is supported by the pathetically few facts so far established; even though, as was pointed out by Dr Margaret Chipchase, in a letter to the Press, gene isolation from the clawed toad, an animal much nearer to man than a bacterium, had been achieved three years ago without much publicity.

Perhaps we can sleep happily in the knowledge that the "terrifying" possibility that our species may become automated by gene interference is merely a function of the geneticists' exaggerated belief in their own brain power.

As recent counts suggest that there may be only 23 pairs of human chromosomes instead of 24, the difficulty in mapping or manipulating the genes is emphasised, since genes may or may not exist on this doubtful pair of chromosomes.

Migration and Neolithic Agriculture in Indian Prehistory

A Short Note

By SANTOSH K. BANERJI

For a half or a whole millennia of their early settled existence, many of the Neolithic groups in the Indian sub-continent relied equally on hunting as on stock or crop-raising for their subsistence.¹ This is amply supported by botanical and archaeological evidence. The earliest cereal-cropping was fraught with great hazards. As in South-west Asia and in the area lying between the southern end of the Caspian Sea and the Hindu Kush, the growing crops were exposed to the depredations of wild beasts, particularly the *auroch* or wild cattle.² Such predatory cattle often became the victims of the armed cultivator. Thus the crop-fields often served as traps to ensnare the cattle or deer who could be easily hunted, affording an easy supply of meat to the incipient cultivators. As a result of this, at this stage, the Neolithic folk had at many sites domesticated the goat, sheep and cattle.

Not a little of the success achieved by man in crop-raising was due to the stone axe, ground or unground.³ It is not clear if the folk who wrought the stone axe, adze or celt came mainly from migrating groups or sprang from the indigenous hunter-gatherers. There is independent evidence for the hypothesis that between about B.C. 5000 and B.C. 2000 several migratory movements swept over India from the north-western passes to the southern tip of the peninsula.⁴ Evolution of many of the traits associated with microlithic and Neolithic cultures is plausibly attributable to such migratory movements. The admission of such exotic groups — mainly of the Mediterranean and Dinaric types — may have caused subjugation of the indigenous elements at various places, and in some cases even an admixture or assimilation at other places, and, in any case, a process of acculturation ensued.

¹ B. and R. Allchin, *The Birth of Indian Civilization*, Penguin Books, 1968, p. 100.

² F. E. Zeuner, *A History of Domesticated Animals*, London, 1963.

³ Grahame Clark, *World Prehistory*, Cambridge University Press, 1969.

⁴ P. Gupta, P. C. Dutta and A. Basu, "Human Skeletal Remains from Harappa", *Anthropological Survey of India*, Indian Museum, Calcutta.

The earliest inhabitants were either Vedddoid (proto-Australoid) or Negrito. Around B.C. 500 an admixture of Negroid, Mediterranean (Hamitic) and Australoid became important, as reflected at Langhnaj⁵. The Negrito had become submerged among the prolific Australoid elements. From then onwards movements of Mediterranean groups drifted from the direction of Iran, which radically altered the ethnic composition of the Indian population before the dawn of history. These new elements were mainly dolichocephalic but a significant part was brachycephalic. The new elements gained in ascendancy.

Whatever arts of cultivation or folk-lore and myths the migrating groups had brought with them from the Iranian plateau and the region lying between the south-east coast of the Caspian Sea and the Hindu Kush, those arts or myths were largely transformed in India and acquired an Indian character as a result of cross-fertilization between the non-material and material cultures of the migratory and indigenous folk. Conservatism and traditionalism have been very marked in India's prehistory and though she had received stimulus for crafts or ideas from the west (Iran and the area lying between the south-eastern coast of the Caspian Sea and the Hindu Kush), yet the resulting technique or idea has had an identifiable Indian texture.⁶

⁵ Sophia Ehrhardt and K. A. R. Kennedy, *The Human Remains forming Part III of Excavations at Langhnaj*, Deccan College, P. & R. Institute, Poona.

⁶ H. D. Sankalia, *Prehistory and Protohistory in India and Pakistan*, Bombay University, 1962.

Journals Received

ETHNOLOGY

A quarterly journal of cultural and social anthropology published by the University of Pittsburgh, 4200 Fifth Avenue, Pittsburgh, Pennsylvania 15213. Price \$5 a year.

Volume X, No. 1, January 1970.

Contents include: Of Vigilance and Virgins: Honour, Shame, and the Access to Resources in Mediterranean Societies, by Jane Schneider; Some Features of Zinacantan Medical Knowledge, by Horacio Fabrega, Jun.; Sociocultural and Psychodynamic Correlates of Polycyny in a Highland Mexican Village, by John H. and Donna D. Bushnell; Geophagy Among the Ewe of Ghana, by Donald E. Vermeer; Kinship in a Tausug Poblacion, by Tuan Iklali Jainal, David Ruppert and Alexander Spoehr; A Technique for Studying Rôle Behaviour, by Stanley A. and Ruth S. Freed.

Volume X, No. 2, April 1971.

Contents include: Ritual and Conformity: A Religious Pilgrimage to North-eastern Brazil, by Daniel R. Gross; The Argentine Toba Evangelical Religious Service, by Elmer S. Miller; A Muslim Shaman of Afghan Turkestan, by Michelene and Pierre Centlivres and Mark Slobin; Rank in Toga, by Adrienne L. Kaeppler; The Place of the Big Man in Traditional Hagen Society in the Central Highlands of New Guinea, by Ernest Brandewie; "Cutting Kinship" in Bunyoro, by J. H. M. Beattie.

GENUS

Journal of the Italian Committee for the Study of Population Problems and the Italian Society of Eugenics (editor Corrado Gini), via delle Terme di Diocleziano 10, Rome. Price 3000L.

Volume XXVI, Nos. 1-2, 1970.

Contents include: An Index of Demographic Structure: The Median Age of Survivors and the Standard of Corresponding Classes, by Livia Rondini Linda; The Demographic Effects of the Venetian Plagues of 1575-77 and 1630-31, by Gordon M. Weiner; Statistical Aspects of the Decline of the Venetian Nobility, by Gordon M. Weiner; Regional Distribution of Blood Groups in Italy, by Enrico Todisco. Book reviews, etc.

TERZO MONDO

Rivista trimestrale di studi, ricerche e documentazione sui paesi afroasiatici e latino-americani (directa da Umberto Melotti), Milan. Subscription £3.

Volume IV, No. IV, June 1971.

Contains an interview with a so-called freedom fighter of Angola and deals with the Sociology of the Third World, Socialism of Africa, Laos, and the Anthropology of Nomad Populations.

FOLKLORE

A monthly journal published by Indian Publications, 3 British Indian Street, Calcutta 1. Price 15p.

Volume XI, No. 10, October 1970.

Contents include: A Bibliography of Folkloristics Studies in Bihar, by Harish Chandra Prosad; Rôle of Festivals Among Gadabas in Andhra Pradesh, by A. V. Subba Rao; Mahun Nag Fair, by Sree Singh.

Volume XI, No. 11, November 1970.

Contents include: Marriage and Kinship as Depicted in Andhra Folklore, by N. V. Kameswara Rao; A Note on a Few British Wedding Customs, by Subhobrota Roychaudhuri; Life, Superstitions and Customs in a Bengal Village, by Ratna Mallick, Mulika Ghosh, Manjusree Guha Majumdar; Radha in the Eye of the People of Tarai Region of Himalayan Tract, by Khagendra Nath Roy; Book Reviews, etc.

Volume XII, No. 3, March 1971.

Contents include: Dharma Thakur of Bengal and his Association with Human Fertility, by P. K. Maity; Report on Kuti, a Himalayan Village, by Biswanath Banerjee; Book Reviews, etc.

POPULATION

Quarterly review of the Institut of National d'Etudes Démographiques, 27 Rue du Commandeur, Paris (XIVe). Price F. 8.00.

Volume XXV, No. 6, November-December 1970.

Contents include: Les Champs Migratoires en France, by Daniel Courgeau; Les Jeunes Handicapés Mentaux, by Claude Levy; La Population de Northside dans l'île Saint-Thomas: un Isolat Français dans les Antilles, by Bennett Dyke; Book Reviews, etc.

Volume XXVI, No. 1, January-February 1971.

Contents include: La Population Active Selon les Recensements Depuis 1946, by Alfred Nizard; La Mortalité Intra-Utérine d'Origine chromosomique, by Henri Leridon and Joëlle Bouc; Book Reviews, etc.

Volume XXVI, No. 2, March-April 1971.

Contents include: La Population Active Soviétique: Structure et Evolution, by Michel Destefanis; Les Facteurs de la Fécondité en Martinique, by Henri Leridon; Caractères Sociaux de Jeunes Délinquants d'un Centre d'Observation, by Claude Levy and Bruno Castets; Book Reviews, etc.

Volume XXVI, No. 3, May-June 1971.

Contents include: Pyramides, Statuts et Carrières, by Louis Henry; Coix du Conjoint et Homogamie, by Martine Segalen and Albert Jacquard; Eléments pour une Théorie des Populations Instables, by Hervé le Bras; Book Reviews, etc.

JOURNAL OF BIOSOCIAL SCIENCE

A quarterly journal published for the Galton Foundation by Blackwell Scientific Publications, 5 Alfred Street, Oxford, England. Price £2.75.

Volume 3, No. 2, April 1971.

Contents include: Twinning in One Area of New Britain, by R. F. R. Scragg and R. J. Walsh; Ethnic Differences in Twinning Rates in Nigeria, by P. P. S. Nylander; Historical Population Movement and Gene Flow in Northumberland Parishes, by T. Dobson and D. F. Roberts; Book Reviews, etc.

RACE

Journal of the Institute of Race Relations. Published quarterly by the Oxford University Press. Price £1.

Volume XII, No. 4, April 1971.

Contents include: The Question of Pluralism, by Oliver C. Cox; The Plural Society: The South African Case, by John Rex; Race and Political

Conflict in Guyana, by Raymond T. Smith; Pluralism at a Nigerian University: A Case Study, by Pierre L. van den Berghe; East Indians and Black Power in Trinidad, by David G. Nichols; Book Reviews, etc.

EPISTEME

Quarterly review of critical works on the history of medical and biological sciences. Published by Episteme, via Orti 5, 1220122 Milan. Price L. 5000.

This number contains an article on the magical healing powers attributed to the bezoar stone in a paper by Paul G. Brewster, entitled "A Thousand-year-old Cure Still Effective".

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What the Journals say

Zimbabwe Pamphlets Encourage Black Nationalist Claims

The announcement that a new official *Guide Book to Zimbabwe* is being prepared is a reminder that, as tourism is one of the country's major economic growth-points, the revision of some Government-produced tourist pamphlets on the famous Ruins is also long overdue. The consistent theme of the pamphlets, now, reflects totally unproven assumptions substantiating Pan-Africanist claims that for centuries Rhodesia was the centre of a sophisticated Negroid "civilisation." The political implications are clear: if the claims were justified, there should be no legitimate opposition to a Black take-over of the country. It is no accident that the banned nationalist groups refer to Rhodesia as "Zimbabwe."

Particularly since the artificial "Wind of Change" started blowing, the myth that Zimbabwe was built by the Bantu has been spread not only by known propagandists abroad but also by people in Rhodesia itself, who, of varying qualifications and either by design or error, still insist on adding credence to it.

The point is that, in order to demonstrate Negro capacity for modern government, Black politicians and their White advisers have become obsessed with a search for some evidence that the Negro has a past other than one of savagery. The Nkrumah concept of an ancient civilisation in the Chad region is one such attempt. Zimbabwe is another.

How else can be explained the emphasis on the teaching of the "Bantu theory" of Rhodesia's past at, for example, the University College? Why, too, the consistent denigration of the firmly based findings that the builders (or at least the designers and organisers) of Zimbabwe were Semitic peoples from North Africa and the Middle East, who from the pre-Christian era carried on a thriving trade down the East Coast and in parts of the interior?

An official pamphlet, *Rhodesia*, reviewing the country's main tourist attractions and issued by the Tourist Board some years ago (but still being distributed) says of the origin of Zimbabwe:

Solomon's mines, the Arabs, Phoenicians—all these were named. But it seems, at last, that the truth is stranger than fiction and that Zimbabwe may represent the high point of a Bantu civilisation—the centre of an empire now beyond the reach of legend.

The passage is a cogent example of conjecture masquerading as fact.

A subsequent pamphlet, *Zimbabwe and the Manica Mountains*,

also being distributed by the Board, goes much further. It quotes what it has the impudence to describe as “modern scientific opinion”:

The buildings are the work not of a foreign civilisation, but of indigenous people . . . whose power was broken by the invasion of warlike tribes from the south . . . Zimbabwe, while old, is not of great antiquity . . . 1450-1833 is the period of the Rozwi people, when building and architectural skill still flourished and the Great Wall and the Conical Tower (of Zimbabwe) were built. . . . The famous Zimbabwe Bird come from this period. . . . In 1833 (there was) the sacking of Zimbabwe by Nguni invaders and its eventual abandonment by the remnants of the Rozwi.

The known facts are as follows:

According to the “Carbon 14” test of timber found on the site, the building of the Inner Wall began between 1500 and 1300 years ago. The average date is thus 600 A.D. or before; and the Inner Wall could well have been built *after* the Outer.

In relation to the period 1450-1833 and alleged architectural flowering of the Bantu “Rozwi people” (an offshoot of the Karanga), Zimbabwe was a legend on the East Coast of Africa when Vasco da Gama arrived in 1498 (*vide* Portuguese histories of the period). Zimbabwe’s position west of Sofola is shown clearly on sixteenth century maps of the area and the coast.

As for the alleged “sacking” of the edifice in 1833 and the decline of the allegedly sophisticated and skilful Rozwi, the early discoverers (Renders, Phillips and Mauch) have all testified to the completely overgrown state of the Ruins when they found them. Following their visit in 1869, they remarked that the Ruins had not been occupied for centuries.

These days, so all-pervasive is the Left in intellectual circles that even some of the country’s national cultural-scientific societies have been induced to accept the “Bantu theory.” Seemingly qualified persons are invited in all good faith to lecture, and the societies are thus gradually indoctrinated.

As in all spheres of present-day life, Left-Wing speakers are particularly adept in securing public platforms for their opinions—and, indeed, are often actively promoted, as part of a kind of free-masonry, by those of their fellows in positions of influence in various organisations.

Even the schools can be affected: a particular book for younger pupils, written by a member of the teaching staff of the University College, still has the drawings of Bantu natives building Zimbabwe. Thus, the rewriting of the official *Guide Book* is not before time, because according to the authorities of international repute, it is similarly neither impartial nor accurate—and is also an appallingly cheap-looking production.

The authorities whose findings discredit the book include

renowned archaeologists like Prof. Raymond Dart (South Africa), Prof. Louis Leakey (Kenya), the late Abbe Breuil and countless others; but they are now shouted down in the present-day political clamour generated by the UN, the so-called Afro-Asian bloc, and various "New School" academics here and in South Africa.

The existing *Guide* airily brushes aside the views of such authorities; dismisses as "romanticism" 5000 years of recorded history of Egypt, Africa and the Indian Ocean; purports to reflect "modern scientific thought"; and, in brief, is merely a vehicle for the propagation of a theory applying to Negroid peoples who have never even had a written language.

Led by Mr Roger Summers (until recently Curator of the National Museum, Bulawayo), employees of the Government-financed National Monuments Commission persistently promoted the same state of mind, and, regrettably, Mr Summers himself also propagated the unproven theory in authoritative publications outside the country. Protests put an end to what the mass of factual information available suggests is a grossly distorted version of *Rhodesian history*—but not before the version had attracted considerable credence abroad, particularly in the political sphere.

Even for the Zimbabwe exhibit which he arranged in Grahams-town, South Africa, Mr Summers promoted the same theory.

As certain of the official pamphlets show, one of the favourite gimmicks of those concerned is the frequent use of the "indigenous" as indicating the alleged Bantu origin of the earlier civilisation in the country. There is no more misleading phrase, for the Bantu are *not* indigenous in terms of the proper meaning of the word.

The original home of the Bantu Negro was northern and equatorial Africa, and all the Negro peoples belong to the same racial and linguistic stock. They spread southwards in historic times, conquering and supplanting the aboriginal inhabitants and Hamitic stone-building Cushitics who had preceded them by 1000 years or more.

Despite unsubstantiated claims to the contrary, there is no archaeological proof that the Bantu had emerged from their equatorial forests even into Tanganyika before 500 A.D., and it is clear, therefore, that they had not reached Rhodesia until long after Zimbabwe had been built.

The primitive invaders were neither masons nor agriculturalists; and, although other, racially distinct, non-negroid African people built in stone all the way down East Africa as far as Inyanga, even those peoples never attained the degree of sophistication shown in the masonry of the Zimbabwe culture. The practised hand of a cultured race is patently obvious, and the evidence indicates that skilled Semites of the advanced civilisations of the north were responsible for Rhodesia's early development, and for the control

of trade and the mining industry, from a very remote period in the pre-Christian era.

As will be noted, therefore, even the “African” builders were not “indigenous” to Rhodesia; and to suggest that the existing family of mixed Bantu here now (Negro, Boskop, Hottentot, Hamite, Semite, Nilote, Arab, Portuguese, etc.) is indigenous is the absurdity of the time.

So much for theories (some of them without doubt, politically inspired), versus historical fact—all designed, in some quarters, to *manufacture* a non-existent native tradition of civilisation on “shaky archaeological presumptions” (the comparatively mild rebuke administered by a world authority on the subject).

And the Ministry of Information and its official. They are well aware of the inaccuracies but adopt a wholly inexcusable ostrich-like attitude, continuing to reprint their misleading tourist pamphlets despite the misuse of the word “Zimbabwe” by African nationalist groups, by Black Power demonstrators in Europe and by African students and their supporters at the University of Salisbury.

They are anxious above all for a quiet life—or perhaps, even, subscribe to the “new thinking.” By their lack of action, however, they are doing the country much harm.

Fortunately, the National Monuments Commission and the museums (and their associated archaeologists, whether professional or amateur) fall under the Ministry of Internal Affairs; and if that Ministry can ensure that the new *Guide to Zimbabwe* is a wholly factual presentation of the country’s ancient history and of the scientific knowledge about its Ruins, it will at least remove yet another pretext for hostile propaganda. It will also help the cause of scientific truth.

Rhodesian Property and Finance,
October 1970, Salisbury, Rhodesia

Book Reviews

THE ORIGINS OF ALCHEMY IN GRAECO-ROMAN EGYPT

By Jack Lindsay. Barnes and Noble, Inc., New York, 1970. Pp. 452. Price \$10.

This is an excellent treatment of the first "international" and "interdisciplinary" science in human history. It is fully documented by a careful and prolific classical scholar trained in Australia and England. Alchemy has been neglected by ethnologists despite its many clues to the metaphysics and philosophy of diverse peoples. The author traces the influence of Babylonian, Egyptian, Persian, Jewish, Phoenician, Greek, Arab, Roman and Christian thinkers on this ancient science. Alchemy was not merely an attempt to transmute metals but was the source of much wisdom concerning medicinal herbs, cosmetics, mining, smelting, etc. It borrowed from and contributed heavily to religion and philosophy.

The reader will find many parallels to the confusion and rivalry of present-day science. Egyptian and Persian "schools" of alchemy put forth conflicting claims of priority. A separate Jewish "science" was accused of appropriating the works of other alchemists. In the face of this scientific "nationalism", many savants still co-operated openly with foreign colleagues and shared their findings.

Previous writers on alchemy tended to emphasize recipes or descriptions of furnaces, flasks and equipment. This was of much less value than the description of the thinking of these ancient scientist-philosophers. Alchemy provides a rich vein of ethnological material for research. Archaeologists and anthropologists have devoted immense labour to the study of primitive agriculture and temple architecture. A similar effort should be directed at primitive science.

The low cost of the volume is the result of printing and binding in England. Seventy-one illustrations of mixed value are added to the text.

ROBERT E. KUTTNER

PROBLEMS IN HUMAN BIOLOGY: A STUDY OF BRAZILIAN POPULATIONS

By Francisco M. Salzano and Newton Freire-Maia. Wayne State University Press, Detroit, 1970. Nine figures, 24 tables. Pp. 200. Price \$8.95.

This book written jointly by Francisco M. Salzano, head of the genetic section of the Institute of Natural Science, Federal University of Rio Grande do Sul, and Newton Freire-Maia, head of the laboratory of human genetics of the Federal University of Paraná, deals with Brazil's mixed population of Indians, Negroes, Europeans and Asiatic peoples in all degrees of interbreeding. The book is a synthesis of the studies of genetic variability in this population of 85 million in a country of a wide variety of environments.

The book traces the growth of the population from the first discovery of Brazil, and before that of the origins of the Portuguese and Amerindians. It also deals with Negro slave traffic and then goes on to deal with nineteenth and twentieth century immigration and admixture. Following this comes the demographic, sociological and genetic discussions, and population genetics.

The writers admit (pp. 176-177) that the country is characterised by a mosaic of blocks of different stocks with extreme endogamy and high inbreeding levels. They go on to suggest that this will be broken down in the future by mobility of one form or another and the whole population will be "whitened", although the range of genetic variations will be

as great as ever. This remains to be seen. In our view genetic segregation combined with assortative mating aided by social conditions, is likely to maintain the present isolated groupings. Indeed, they may well be accentuated on a caste system basis.

This is a very useful contribution to Brazilian ethnology and demographic and racial genetics in general.

R. GAYRE OF GAYRE

AFRICA SOUTH OF THE SAHARA

By A. T. Grove. Oxford University Press, London, 1970. Twenty-three figures and tables, 16 maps, 118 illustrations. Pp. 280. Price £2.50.

This is the second edition of an excellently produced book. The maps in colour are first-class.

It is a pity that in discussing Zimbabwe the author should say that it was built by Africans (a term which means nothing — Negroid, Yellow or White races can claim to be Africans) between 1000 to 1400 A.D. — which is entirely against all the facts of the Carbon 14 dating. The author has been misled by some of the more publicised and less logical archaeologists who have ignored completely the scientific facts put forward by Professors R. R. Dart, Galloway, H. V. Siccard, and a host of other scholars. The date of erection was not 1000 A.D. but the sixth to seventh centuries. It is to be hoped that this inaccuracy may be corrected in this otherwise admirable work.

There are facts in this book which normally are not found in such standard work, in addition to the normal information one would expect. It is so handy a reference work that anyone who wants a conspectus of Africa south of the Sahara cannot afford to be without this work.

The inclusion of the Indian Ocean islands is particularly valuable.

R. GAYRE OF GAYRE

GEOGRAPHISCHE ANTHROPOLOGIE

By Professor Bertil Lundman. Gustav Fischer Verlag, Stuttgart, Germany, 1967. Sixty-one maps, 64 figures, six tables. Pp. 228. Price Dm. 38.

As early as 1912 the great Italian anthropologist Dr Renato Biasutti published a lengthy monograph on the geographical distribution of anthropological traits and types. Professor Biasutti, who was one of the founders of the Italian school of anthropogeography, contributed many papers and articles to this field. With the assistance of several co-workers, he subsequently published the comprehensive, multi-volume *Le Razze e i Popoli della Terra* (1966).

Professor Lundman's excellent volume *Geographische Anthropologie*, which is dedicated to the memory of Dr Biasutti, also explores the relation between geography and anthropology. The author has compiled 61 maps illustrating the distribution of anthropological traits (stature, cephalic index, facial index, nasal index, skin colour, hair form and colour, eye colour, blood group allele, *et al*) for the world as a whole and for specific regions (Europe, Asia, Africa, the Americas). Also included in this series are maps showing the distribution of races, languages, cultures and constitutional types.

Building upon this foundation, Professor Lundman has put together an outstanding volume. Following a short historical sketch of the development of the science of anthropology, *Geographische Anthropologie* is divided into four parts. Part I (General Foundations) concerns the different racial traits and their geographical distribution (body and limbs, head and face, skin and hair, physiognomy, physiology and constitution), the

principles of racial systematics, and the relation between race and language, culture and people (*Volk*). In Part II (Europe), the author provides a brief discussion of the geography and prehistory of the continent, a survey of the Indo-European and non-Indo-European peoples of Europe, and sections on the distribution of anthropological traits, the living races of Europe and their distribution, and the racial history of Europe.

Part III (Outside Europe) deals with the racial anthropology of the rest of the world. There are surveys of the geography, cultural history, languages and races of South-west Asia, India, north and central Asia, and South-east Asia. Part III concludes with chapters on Australia and Oceania, the Americas and Africa (White, Black and Madagascar). Part IV (Supplements) consists of a comprehensive outline of racial systematics, with a brief description of the physical characteristics of the various races and subraces of man, classificatory outlines of language and cultural types, and a concluding survey of the anthropological literature.

Dr Lundman, who is Professor of Anthropology at the University of Uppsala, Sweden, and the author of numerous books and articles in the field of physical anthropology, is eminently qualified to deal with the subject matter of this volume. Without doubt, students of anthropological history and racial systematics will find *Geographische Anthropologie* one of the finest introductions to the field. The book certainly merits an English translation, since it would make an excellent introductory textbook for college-level courses in general anthropology.

DONALD A. SWAN

PLANETS AND LIFE

By P. H. A. Sneath, Funk and Wagnalls Company, New York, and Thames and Hudson Ltd., London, 1970. Pp. 216. Price \$6.95.

Readers expecting a guided tour into an extraterrestrial zoo or a discourse on *fascinating life forms on other worlds* will be disappointed by this sound and popularly written account of our solar system. There is no extraterrestrial anthropology within the covers of the book but there is an adequate treatment of the environment of other planets with a discussion of the possibility that the germs of alien life are to be found there. Sufficient biological and bio-chemical detail is provided so that the lay reader can speculate on the subject with intelligence.

Various conferences and programs devoted to the topic are cited, including the heavily publicized Ozma Project which sought to unscramble radio signals from the stars into a mathematical language. The author is a bacteriologist at the University of Leicester. He has successfully blended science journalism with technical writing. Almost every page is illustrated with the customary Space Age diagrams and photographs, some in attractive color, and a number of stills from better-quality science-fiction motion pictures are included.

If we are to grow a crop of extraterrestrial biologists to accompany future expeditions into space, we will have to begin by giving such books as this one to bright, young students of pre-college age.

ROBERT E. KUTTNER

PHYSICAL ANTHROPOLOGY: AN INTRODUCTION

By A. J. Kelso. J. B. Lippincott Company, Philadelphia, 1970. Pp. 355. Price \$8.95.

The increase of student enrolments in college anthropology courses, including a doubling at the University of Colorado, the author's academic base, has prompted several new efforts at textbook writing. Professor Kelso makes his volume both compact and comprehensive because of

greater student dependence on the printed word in crowded classrooms. Animal, mammalian and primate taxonomy and evolution are covered in thorough fashion. Old and new human fossils are listed and questionable specimens are scrupulously noted. Archaeology gets adequate attention. The Pleistocene is pushed back to two million years B.C. in agreement with current opinion. The need for statistical analyses on skeletal and cranial remains is properly emphasized to reduce superfluous taxonomic categories when new discoveries are announced. Genetics, blood-types, biochemical polymorphisms are competently handled for an introductory course.

The supplementary reading material recommended after each chapter favors liberal viewpoints although Carleton Coon's classic is cited. There is a major defect. The book omits the subject of race. In fact, the author draws attention to this as a special virtue in his preface. Race characteristics are mentioned in a section on "human heterography". Professor Kelso discusses the limitations of typological, clinal, and breeding population definitions of race. Difficulties are never justification for ignoring a problem. When physicists were uncertain if the electron was a subatomic particle or an energy wave they did not dismiss the subject but continued to theorize. Professor Kelso's indifference on the topic of race classification damages an otherwise useful text.

ROBERT E. KUTTNER

ISLAND OF MENSTRUATING MEN: RELIGION IN WOGEO, NEW GUINEA

By Ian Hogbin. Chandler Publishing Company, Scranton, London and Toronto. 1971. Twenty-three illustrations. Pp. 203. Price £3.50.

Professor Hogbin, of the Department of Anthropology, Macquarie University, New South Wales, is an established worker in the field of Pacific social anthropological studies. His book deals with culture heroes, the spirit world, taboo, initiation, menstruation and childbirth, illness and death, magic, religion and social structure, and the moral system. It gives a bibliography connected with the island of Wogeo, and there is an index.

In the foreword L. L. Langness, of Honolulu, refers to the difference between humanism and science as never having been precise in anthropology. This is certainly true for *social anthropology* but should not be so of anthropology as the comprehensive science of man, which is based upon genetics, comparative anatomy, palaeontology and the history of races and their taxonomy. The weakness in our times is that the term "anthropology" is used for social anthropology, a study divorced from the scientific disciplines. If they formed the basis of its understanding they would prevent it from slipping from an objective science into a subjective form of humanistic thinking.

Putting these considerations aside, Professor Hogbin gives at the outset a useful glossary. His definition of *clan* is the usual sociological one. As a Scottish chief I have always marvelled at the use of a well-defined term, defined precisely in Scottish nobiliary law, being employed in absolutely the opposite sense by social anthropologists. Professor Hogbin defines it as a grouping in which "the specific connections with the founding ancestor . . . are unknown". This is the contrary of the basis of the historical and legally defined clans of Scotland, where descent from a *known* (or allegedly known) eponymous is the basis of membership of the clan.

Wogeo Island is one of the largest of the Schouten Islands off Australian New Guinea. The people are typically Melanesian — Pacific Negroids, with dark brown skin, long heads, moderately thick lips, slight prognathism and fuzzy brown or black hair (p. 9).

One is inclined to doubt whether this type is really Negroid. That there are Negroid genes (or homologous genes for an independent evolution of a Negroid-like strain) is unquestioned. But the colour, the fuzzy hair, and the aquiline noses so frequently encountered are not Negroid. An infusion of Australoid may well account for some of these discrepancies. Perhaps, as in the case of the Venda and Lemba of Southern Africa, the aquiline noses are to be accounted for by Caucasoid blood — Armenoid through the Arab — which penetrated not only to Rhodesia but also to the Pacific. By their appearance, and that of some illustrated in this book, one would assume that some of them are an Australoid-Caucasoid-Negroid cross. The “fuzzy” hair suggests Australoid genes mixed with Negroid.

All this is outside Professor Hogbin's interests which are within the subjects we have listed, with some emphasis upon sexual matters, such as menstruation. The title of the book is an allusion to the custom of the men in slashing the penis to make it bleed as a form of male menstruation.

R. GAYRE OF GAYRE

EVOLUTION AND THE GENETICS OF POPULATIONS: VOLUME 2. THE THEORY OF GENE FREQUENCIES.

By Sewall Wright. University of Chicago Press, Chicago and London, 1969. Pp. 511. Price £6.75.

Professor Sewall Wright is the Professor Emeritus of the University of Wisconsin.

This work, by an internationally recognised pioneer in physiological and developmental genetics, deals with the relation of population genetics in three volumes. It gives the author's views of gene frequencies, and the mathematical theory of genotype change in populations: Volume 2 deals with this theory in relation to inbreeding and assortative mating.

As this is a work of mathematical theory in the field of genetics, it is one which does not lend itself to a descriptive and comparative review. It is essentially a tool for the advanced geneticist, the use of which can produce the results necessary for the human geneticist and anthropology to employ in their understanding of the differences within populations.

Under Assortative Mating (pp. 288-289) Professor Sewall Wright makes one of his few comments in a mass of data to say: “It should be added finally that assortative mating is especially likely to occur in situations which also bring about a correlation between the heredities and environments of individuals. This is obviously the case in man and domestic animals.” With the geographical environment we should take also the social. Thus, in the case of man, we could cite as an example a nordic upper class strata in a cool country where there were also other racial stocks settled. The genetic tendency to endogamy would be strengthened by social conventions, and these would be assisted by the fact that such a racial stock was well adjusted to its environment, while, on the other hand, the Negroid element in the same situation would be equally helped by these factors towards inbreeding, and so an intensive intensification of the tendency to assortative mating.

This is a profound and standard work for all time.

THE ARAPHAHOES: OUR PEOPLE

By Virginia Cole Trenholm. University of Oklahoma Press, Norman, Oklahoma, 1970. Thirty-three illustrations, one map. Pp. 372. Price \$8.95.

The University Press of Oklahoma has added to its already extensive list of publications on the Amerindian this work by Miss Trenholm. These are a less well-known tribe of the Great Plains, whose history has, heretofore, been neglected.

The author deals with them from prehistoric times in Minnesota and Canada until they came to be established in Wyoming, Montana and Oklahoma.

The northern sections of this people have preserved their culture in their reservations, but the southern has been aculturated to European (that is American) culture.

IMMIGRANT VOTERS IN ISRAEL

By Shlomo A. Doshen, foreword by Professor Max Gluckman. Manchester University Press, 1970. Eighteen tables. Pp. 239. Price £3.

The author, a contributor to this journal, attempts to analyse the immigrant voters of various backgrounds, Yemeni, Moroccan, Indian and European, who have settled in Israel and who were dwelling in one small town during a particular election campaign.

The author is concerned with a social anthropological study of election campaigns, and he makes a plea for an anthropological study of elections.

There was, not unnaturally, a tendency for Jews derived from a particular country to form a clique. This is not only natural (as they shared a non-Jewish culture in common), but also they would tend to form a group which had certain inbreeding tendencies. After all there is little in common, culturally or genetically, between a Black Jew of India, or a Yemen Jew, and a British Sephardic Jew. Ethnic discrimination is regarded as profoundly disturbing in Israel (p. 215) because it runs counter to the desire to establish common Israeli values. The book shows that elections tend to deepen ethnic differences within Israel (p. 216).

FRAZER AND THE GOLDEN BOUGH

By R. Angus Downie. Gollancz, London, 1970. Pp. 143. Price £1.80.

This is a personal memoir with an appraisal of Sir James Frazer's work, who was associated with this well-known anthropologist. He brings out how formidable was Lady Frazer who ruled him, claiming he was "hen-protected not hen-pecked". It was because Sir James lost his sight that the author was engaged as his researcher and secretary.

The book contains, besides the author's personal memoir, a full review of Sir James Frazer's work, which in the field of social anthropology was as basic as that of Darwin in that of physical anthropology and biology.

For all his great, indeed, mammoth research work Sir James Frazer was essentially an armchair anthropologist, having had no practical experience of field work with native peoples. Frazer's work was influenced by Tyler's work, which set him on the path of what was to be his life's work.

This book is useful for a conspectus for the development of many ideas, such as belief in immortality and God, totemism and exogamy, and so on. Here we read about the names of the great founders of social

anthropological and related thinking, including R. R. Marett, A. C. Haddon, Andrew Lang and Gilbert Murray.

The considerable part played by Scots and those of Scottish descent in these subjects and others which brought Sir James into contact with them is clear from a study of the index. We read the names of A. J. Balfour, John Beattie, W. A. H. Craigie, Canon Cunningham, T. S. Eliot, G. S. Fraser, Daniel Frazer, Ninian Bannatyne Frazer, W. E. Gladstone, A. C. Haddon, Sir Ian Hamilton, I. C. Jarvie, Sir Arthur Keith, Lord Kelvin, W. P. Kev, Andrew Lang, Robert Liddell, Robert H. Lowie, Lord Macaulay, Sir William MacGregor, Alexander Mackenzie, John Ferguson McLennan, George MacMillan, Harold Macmillan, Lucy Mair, James Maxton, James Clark Maxwell, William Maxwell, Gilbert Murray, W. A. Murray, Canon Nairne, Harold Nicolson, R. S. Rattray, Adam Smith, Sydney Smith, William Robertson Smith, J. J. Thomson, Professor Veitch, G. F. Watts, including, of course, Sir James Frazer himself who was born in Glasgow. Of 130 British names mentioned in the index 41 are Scottish, which is in excess of the ratio by population of Scots to the other peoples of the British Isles. Of course, many of them are expatriated and so are part of the "brain drain" from which Scotland has been suffering for several centuries, long before this genetic loss came to embrace England as well, as it now does.

This is a stimulating and interesting book well worth reading.

BACK TO AFRICA: A HISTORY OF SIERRA LEONE AND LIBERIA

By Richard Weot. Jonathan Cape, London, 1970. Twenty-three illustrations, two maps. Pp. 357. Price £2.50.

This is an important work, if only for its subject, since so many do not realise that from the eighteenth century onwards there have been movements for the return of the Negroes from the U.S.A. and Britain (mainly England where they have settled) to Africa. These movements commended themselves to philanthropists and those who today would be called "liberals". Now when the same doctrine is preached by Enoch Powell is called "racist", which is a euphemism for Nazi!

As the author points out, it was the Evangelical churchmen (who were the main enemies of slavery) who took the lead in sending the London Negroes back to Africa. Thus in 1787 Black "Englishmen" (as some modern British Labour members of Parliament have called them) were sent to Sierra Leone to found that colony. This successful experiment led to the analogous American movement which led to the creation in 1847 of Liberia.

What is not generally realised is that this movement has continued into the twentieth century. Among its leaders was Marcus Garvey, leader of the "Back to Africa" movement in America in the 1920s. These movements are not in favour with the "liberals" today, as they are based upon the same concept as the South African principle of "apartheid". Yet, when all is said and done, evolution and nature are on the side of separate development and not of mongrelisation. People like Marcus Garvey may be seen as comic figures by the unthinking, but surely they represent a natural urge in the human breast of members of all races — to be among "their ain folk".

R. GAYRE OF GAYRE

RACE, INTELLIGENCE AND EDUCATION

By H. J. Eysenck. Temple Smith, 1971, Price 70p.

The controversy on Negro intelligence stirred up by Professor Arthur Jensen in the United States last year has now been reopened in Britain by Professor H. J. Eysenck. In this volume he reviews the evidence for

Jensen's thesis that genetic factors are the most important reason for the low average intelligence quotients obtained by American Negroes. Professor Eysenck is one of Britain's leading psychologists and is well known for his liberal sympathies; he left Germany as an adolescent in the 1930s because of his abhorrence for the rising tide of Nazism. With this background his assessment of Jensen's views should be received with considerable interest.

His conclusions are wholly in favour of Jensen's position. He singles out three strands of evidence as particularly important. The first counters the environmentalist argument that the low Negro I.Q. can be attributed to the poor social and economic status of Negroes; the evidence shows that Whites, Orientals and American-Indians of the same social and economic status have higher average I.Q.s. This is quite hard for environmentalists to explain.

The second line of evidence is that the I.Q.s obtained by half-castes vary according to their percentage of Caucasian blood. Those who are three-quarters white score the highest, the half whites come next, then the quarter whites, and finally the all blacks. Environmentalists try to explain this on the grounds that the severity of discrimination varies directly with the proportion of Caucasian blood, but there may well be doubts about how far this line of argument can be regarded as convincing.

Yet another difficulty for the environmentalist is the failure of compensatory education. Large sums have been spent in the United States, as they are beginning to be spent in Britain, on additional schooling for various kinds of backward children. None of these has succeeded in demonstrating a permanent long-term improvement in intelligence. It is now becoming doubtful whether these attempts to compensate for apparent environmental disadvantages are ever going to succeed. Of course, someone may yet discover the effective formula. On the other hand, with every failure of compensatory education the suspicion grows that it is not the environment but the genes that need improving if the I.Q.s are to be raised.

Professor Eysenck's book has already been attacked by environmentalists, but this is to be expected. It should be welcomed as an excellent exposition of the present state of the controversy.

R. LYNN

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